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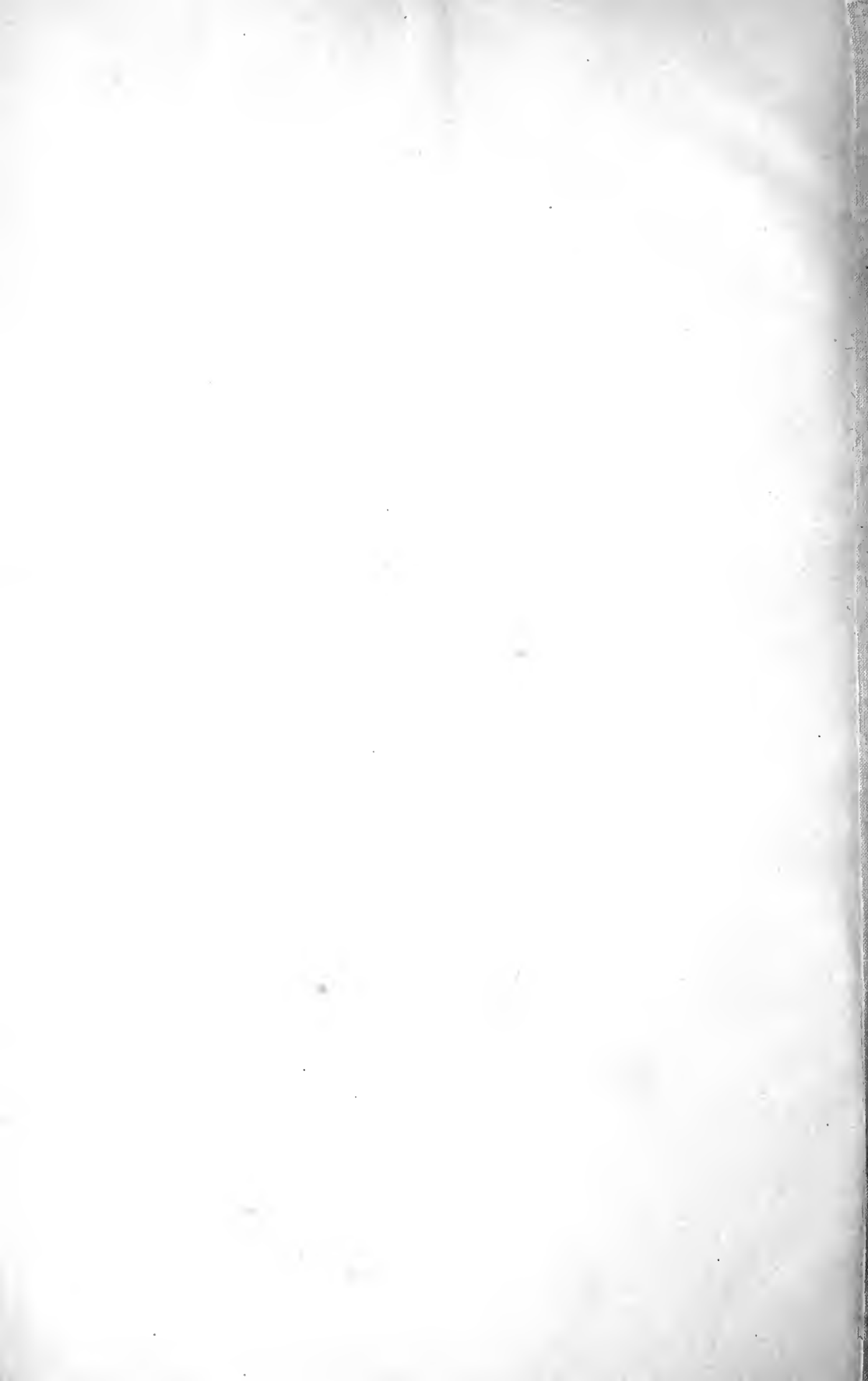
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FIRST ANNUAL PUBLICATION

OF

THE HISTORICAL SOCIETY

OF THE

North Carolina Conference

Methodist Episcopal Church (South).

JOHN S. BASSETT, Editor.

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PREFATORY NOTES.

At the meeting of the Conference Historical Society at Elizabeth City, N. C., 1895, it was decided to begin an annual publication of historical papers, and an editor was elected. For more than one reason it was not thought wise to issue such a publication last year. In compliance with further instructions from the Society, the present work is now presented to the public. It is hoped that it will meet the expectation of its friends and that it may arouse the spirit of history so that this modest collection will increase with each succeeding year till at last it will become an annual bound volume of considerable size. I ask indulgence for its imperfections and united efforts for its future improvement.

JOHN S. BASSETT,
Editor.

*Trinity College, Durham, N. C.,
November 25, 1897.*

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EARLY METHODISM IN WILMINGTON, N. C.*

BY A. M. CHREITZBERG, D. D.,
OF THE SOUTH CAROLINA CONFERENCE.

Highly honored by the call to address this Historical Society on "Early Methodism in Wilmington, N. C.," your speaker claims no higher merit than that of Scott's "Old Mortality" in relettering the monuments of departed worth. Methodism, as we all believe, was a great revival of pure religion, and it is still blessing the earth. The Reformation was another, causing even Rome to share its benefits. Looking at Rome before and after, we see the Papacy, the holy Roman empire, Latin Christianity and crime orthodox lame bulls contradictory doctrine unsettled. A great reformation was needed, and it came, putting Rome in line with evangelism opposing its errors. The Church of England needed revival, as much so as Rome itself. Of greater purity it is true, and truly Scriptural in rubrick and creed; the dry-rot of formalism had deprived the truth of its power; and glorying more in her historic episcopacy, royal patronage and power, had ceased to regard the divine spirit as at all necessary to worship. Holding to the right divine of king, she seemed, like Festus, lightly to esteem "One Jesus which was dead, whom whom Paul affirmed to be alive," and who is "God over all, blessed forever more." Abiding in spiritual death, blindly she cast forth her sons, who by that faith would have made her incorporate with life. And yet the Wesleyan revival awoke her to the life she now enjoys.

The people called Methodists were never troubled by the

*An address delivered at the first regular meeting of the Conference Historical Society at Durham, N. C., December 2, 1894.

arrogant claims of either the Anglican or Romish churches, but building on the apostles, prophets and martyrs "Jesus Christ the chief corner-stone," have wrought mightily through God unto this hour. In their advent they met with little favor. Even co-religionists shunned them. Like Peter and John the most of their preachers "were unlearned and ignorant men," yet "notable miracles" being wrought through their ministers "they marvelled," and men were obliged to acknowledge "that they had been with Jesus."

These men were entirely unselfish in their ministry. They sent out no pioneers hunting golden placers, ran no lines of circumvallation, built no fortresses on rich alluvial sites, hung not around commercial centers waiting for goodly openings; but in the city and in the wilderness raised the cry: "Repent, for the kingdom of God is at hand." The charge that they were turning the world upside down never moved them. Mountains towered and rivers rolled in vain to stop them. They wrestled with floods of water, but neither floods of water nor floods of ungodly men made them afraid. They slept by camp-fires, saddles their pillows, the heavens their covering; explored forests, traversed sand hills, their dainties the homeliest fare, their theme "Jesus and the Resurrection, the Lord working with them, and confirming the word with signs following."

Truly at first some of the old church forms affected them. Even Asbury for the while essayed a surplice, gown, and bands; but all this frippery soon fell off. Crape and lawn—poor symbols of saintliness anyhow—were much in the way in the holes and corners, dens and caves of the earth which they sought out. But with all their sacrifice of ease, slanderous tongues were busy. Reports crossed the Atlantic concerning Cæsarism, bishops strutting, soaring, etc. Dear Mr. Wesley, dazed by what his eyes saw of the glare and splendor of mitred priests, gorgeous palaces and

mighty revenues, had his wrath excited and exclaimed: "Men may call me a knave, a fool or a rascal, but never with my consent a bishop."

In a book entitled, "Dialogues of Devils," it is said at a council in Pandemonium the question was once up how they should stop the Wesleyan revival. Among many schemes proposed, one sleek, knowing little imp, with piping voice, advises: "Make John a Bishop." Pity it had not been done, then had the grand old English church been sooner leavened. The brilliant Junius in the matter of Johnson's "Taxation No Tyranny" and Wesley's "Calm Address" declared that Wesley "had one eye on heaven and the other on a pension." Pension! forsooth! the poor earth worm saw nothing else so desirable. And yet indeed that was in Wesley's thought; he would have men pensioners on heaven, and God's exchequer their source of supply. And to do it he would have them "Count all things loss that they might win Christ."

To the accusation about soaring, Asbury mildly replied: "That he did soar, but it was over mountains;" and we know that his episcopal palace was often some hut, the stars shining through its roof, his gardens and pleasure walks the grand old forests, and his couch of ease at the foot of some old pine, his dainty fare fat bacon and coarse bread, his episcopal revenue *sixty-four hundred—cents*. You and I have been along that road, dear brethren, happy too in the love of God. And didn't we soar? If no more it was in thought to the palace of our King. Asbury writes: "Two bishops in a thirty dollar chaise, a few dollars between them in partnership. What bishops!" But he adds: "Prospects of doing good glorious." Ha! they knowing that joy, know it to be more moving than the gold of Ophir. But how great the changes of a century! A few years ago, being a sort of sub-bishop, I stepped into a Pullman sleeper to greet a real bishop on his way to my district conference. He was all alone in all the glory of its

rich upholstery. We were there but a moment or two, and we had to pay for the privilege. It was worth the quarter to see the difference between the now and the degenerate past.

But to our proper theme. It was several years after the entrance of Methodism into the Carolinas that Wilmington was reached. During or before the Revolution a small society was formed by Philip Bruce and James O'Kelly on the Cape Fear, somewhere near Wilmington. The preachers being compelled to leave, it was broken up, only three godly women remaining. In 1784 a cultured, polished and afterwards wealthy man was appointed to Wilmington. His was the unenviable notoriety of being the first apostate Presbyterian of American Methodism, Beverly Allen. In 1785 John Baldwin was sent. He was a man of mark, undoubtedly, being afterwards book steward for the connection. He died some time after 1820.

There is no other mention of Wilmington in the General Minutes until 1800. The cause for this is not far to seek. Mr. William Meredith, formerly a Wesleyan missionary in the West Indies, coming over with Dr. Coke and Mr. Brazier, and not affiliating with Mr. Hammet, set up for himself and pre-empting the territory wrought exceedingly well among the negroes. Mr. Jenkins, at the Conference in Charleston in 1798, was sent that year to Bladen Circuit, partly in North and partly in South Carolina. It included Conwayboro, Lumberton, Elizabeth, Smithville and Old Brunswick Circuit. James Jenkins that year visited Wilmington, and Mr. Meredith told him "as he was passing he had found these sheep without a shepherd and had consented to serve them." A small house had been built in the then suburbs of the town; it was surrounded with negro shanties. Persecution raged, the house was burned, the preacher was imprisoned, and from the window of the prison preached to his afflicted flock. Soon after the town was nearly destroyed by fire. The released preacher gath-

ered his flock in the market place and told the people: "As they loved fire so well, God had given them enough of it." One of the leading persecutors had a Nemesis following him to the bitter end. Look at all religious persecutions on this earth. Is it not a solemn fact,

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And besides the dim unknown
Standeth God!—within the shadow
Keeping watch above His own."

If permitted to digress I would say that James Jenkins was a pioneer preacher, belonging to the "thundering legion." At the session named above he had preached in polished Charleston precisely as he would have done to a backwoods congregation. Some said "it had too much fire in it." Of what sort we are not told, but any one knowing the man would know it was not of the fox-fire or sheet lightning sort. At this twelfth session George Daugherty, said to be "Carolina's great Methodist preacher" and first martyr, was admitted into the Conference. In 1807 he died in Wilmington, and his dust, with William Meredith's, long lay under the porch of the Front Street Church, until scattered by its burning.*

The time had come for Meredith's removal—not into some earthly arch-episcopal palace—how ridiculous the thought for any poor negro preacher—but *into the highest heavens*. He willed to Bishop Asbury his little domain. It was not much then in a worldly point of view, but looking at it in the light of a century's work, well may we sing with Deborah: "O, my soul, thou hast trodden down strength. Then was the horse's hoofs broken by means of the prancings, the *prancings* of their mighty ones."

*Mr. W. W. Shaw, of Durham, N. C., tells me that this is an error. After the fire the ashes of these two honored men were removed by a committee consisting of W. H. Parker, Geo. H. Kelly, and W. W. Shaw, and buried under the pulpit of the new Grace church.—EDITOR.

To realize this fully think of what Wilmington was then and what it is now. And to make it so, remember "That Zebulon and Naptali jeoparded their lives unto death in the high places of the field." So doing, then may you continue the song of triumph :

"Awake, Awake, Deborah :
Awake, awake, *utter a song* : Arise, Barak,
And lead thy captivity captive,
Thou son of Abirioam."

There was some small trouble in the transfer of the property as may be seen in our Conference journal of 1799. All happily arranged in its unconditional surrender. Then came the appointment of Nathan Jarrett, a native of North Carolina, who was soon after transferred to Virginia, where he died in 1803. The Minutes say : "A man of great zeal, pleasing address, and greatly beloved." Awakening from seeming insensibility just previous to his death, he sang in a rapture of joy :

"Arise and shine, O Zion fair,
Behold thy light is come,
The glorious conquering King is nigh
To take his exile home."

No *Io Triumphe* of victor athlete or belted knight can exceed it.

In 1801 and 1802 that Prince of Methodist preachers, *Bennett Kendrick*, was in Wilmington. When editing the Conference Minutes in 1880, the editor wrote to Dr. Lovick Pierce, of Georgia, for sketches of the earlier preachers known to himself, and he kindly furnished several. From them we gather that Kendrick "was beautifully symmetrical in person, attractive in address, pure in style, liberal in thought, easy in delivery, indeed, there seemed to be a harmonious sympathy between his mind and his nerves in their influence on his muscles. His whole body seemed to preach, and every motion was a grace. He was then the brightest star in our Conference constellation."

At the Sparta Conference of 1807, he, having been again in Wilmington in 1806, essayed location. It was sorrowfully granted, but he could not get away. The third day he begged to be put back as before, which was joyfully done, and he was made Presiding Elder on Camden District. But in a few months he died. Such a spirit was needed doubtless in the upper sanctuary.

In 1803 Joseph Pennell and Thomas Jones had the charge. The first transferred to Virginia, the other disappeared. They were followed in 1804 by Jeremiah Russell, who located in 1806, and in 1805 by Zachariah Madox, who located in 1806. The only pictures we get of this time we find in the Bishop's Journal. "On Saturday, 19th January, 1805, crossed Northeast before sunrise, and to our own house to breakfast. Our chapel in Wilmington is excellent, sixty-six by thirty-six feet. Sabbath our enlarged house was filled with both colors." You will see presently, ten years after, he grieves over "broken" windows and "the house a wreck." On his visit the next year: "We had about 1,500 hearers in our chapel, galleried all round. I gave orders for the completion of the tabernacle and dwelling house according to the charge left me by William Meridith. In 1807 Joshua Wells was the preacher. He transferred afterwards to Baltimore.

In Asbury's Journal, January 16, 1807, we find: "Through Lumberton, in North Carolina, lodging with Peter Gautier, we found ourselves obliged to ride on the Lord's day, through the cold to Wilmington, crossing the river in a snow and hail storm." "O, dear! a bishop, and *on the Lord's day, too?*" says some judaical, puritanic soul, with possibly nothing to show for his religion but a Sabbatical strictness, forgetting that Jesus is Lord of the Sabbath. "Why, where was his conscience?" he asks. Said an old covenanter once: "Noo Sandie as one o' the elec', you can never fa', so work, get money; marry, get children; drink, get drunk—sometimes, but *never, never whistle on Sunday.*"

Asbury's Journal continues under same date: "Sunday, 25th January, 1807: A high day on Mount Zion. At the rising of the sun John Charles began, his subject: 'Now no condemnation.' At 11 a. m. I held forth on the 'Evil heart of unbelief.' At 3 p. m. on 'Seek ye the Lord. Stith Mead closing at night.'" Now, think, what was the Mount Zion over which he exults? That man had seen England's Baronial castles, its gorgeous cathedrals and ministers. How did they compare with that humble temple; its rickety parsonage, that waste of sand and clustering negro hovels? To worldly eyes it was "Hyperion to a Satyr," or fair mountain to a barren moor. But this man had the eagle eye of faith and the warm heart of love. To him: "The hill of the Lord was as the hill of Bashan—a high hill as the hill of Bashan." And with David, looking upon lowly Zion in contrast with towering Bashan, he cries exultantly: "Why leap ye, ye high hills?" "This is the hill that God desireth to dwell in; yea, the Lord will dwell in it forever." And who was John Charles? A negro brother, an unlettered slave, but the Lord's freedman. And he talks of freedom and "no condemnation" through Christ Jesus. The same spirit that struck the shackles of sin from your soul and mine, breathed in the African, giving him the hope long since realized, and for which we patiently wait.

But there are lights and shadows in every earthly picture, and under the same date we read: "We took our flight from Wilmington. What I felt and suffered there, from preachers and people, is known to God." What troubled him we can only conjecture. The people, they may have been clamorous for Kendrick's return; they are so sometimes. The preachers, they may have wanted better appointments; such, of course, rarely happening now. It may have been connected with that fruitful topic of trouble, matrimony. He was, as you all well know, averse to that. Once he wrote of a small congregation at Rock-

ingham, N. C., and says: "Here the people would have assembled, but there was a wedding afoot. This is a matter of moment, as some men have but one during life, and some find that one to have been one too many." Did you ever hear the like? Again he writes, with a sigh: "Wm. Capers is married, himself twenty-three and his wife eighteen years old." Just as if one should put off that awful event until near seventy. Philip Bruce once consulted him on the subject, and he advised against it. And at Travis in this very Wilmington, where he married, he gravely shook his head on seeing him sitting near his *inamorata*, and on his marriage wrote him: "*I told you so.*" He once said he "was afraid the devil and the women would get all his preachers." Brethren, bishop as he was, he was afraid of the devil, as you and I well may be. if far from our Shepherd's side. He was never brought under the yoke, although he came near it once. Strickland, in his life, tells of how once Asbury was compelled to accept the escort of a young lady to an appointment, reluctantly yielding to her father's proposal for her accompaniment, and hoping to shake her off. Coming to a wide gully, he made his horse leap it, and turning in his saddle to bid her good-bye, said: "You can't do that, Miss Mary." Sad banter to a noble Western girl. "I'll try, Frank," was her response, and in a second was at his side. And the dear man, as is usual with us all, had to submit. Oppose a woman? O, no.

"For when she will, she will,
You may depend on't;
And when she won't, she won't,
And there's an end on't."

As to "*Home Rule*," to be sure you favor it. But come, now, will the madam allow you to practice it? Talk of "*Woman Suffrage*," as the colored sister said: "I want no more suffering; I've had enough of it."

This is but a silhouette of Francis Asbury. He rever-

enced the sex, almost worshipped motherhood; but as for marriage—well, the church was his bride, and in her sometimes waywardness he felt he had just as much as he could manage. Dear, noble man of God, with the spirit of the gospel-winged angel flying in mid heaven! He compassed the earth in weariness weighed down with life's infirmities, but weighed down no longer since his spirit soared to God. Said the friends of Socrates as he drank the fatal hemlock: "How shall we bury you?" "Any way you please, if you can catch me;" and he, mark you, *a heathen*.

In 1808 Samuel Dunwoddy was appointed to Wilmington. Of him much could be said, but we forbear. In 1809 Richmond Nolly was in Wilmington. He, with his own hands, built the little place of worship on the sound. Nolly thought the poor, however degenerate, had souls to save, and he tried to save them. He died in the West—you remember it—frozen on his knees while on a missionary tour. In 1810 James Norton was the preacher, a man of deep piety, indefatigable as a worker, and much beloved. He died in Columbia, S. C., in 1825, in great peace.

In 1811 and 1812 Joseph Travis was stationed in Wilmington; and his reception bears away the palm. None in this presence, I presume, ever had a whole congregation to rise *en masse* on their entrance into a church. This they did to Travis. Reaching the town late on Saturday night, few had seen him. The news of his arrival had gone abroad, and it was announced that he would preach at 11 a. m. Sunday. None of the congregation knew that he was a lame man. The eyes of the crowd were ever and anon cast towards the door to see him walk in. He says: "Ultimately I *hopped* in, when behold, the congregation was about rising *en masse*, supposing I was *bowing* to them. And believing me to be the most polite preacher they had ever seen, believed it was but right to bow in return. They soon found, however, that my act of politeness was from necessity, not of choice." Surely a luminous smile

must have rippled over each countenance on discovering the mistake.

In the year 1813 there was stationed in Wilmington a young man who afterwards was long revered among us as Bishop William Capers. To him we are indebted for memorials of the time which none would willingly lose. Of Huguenot descent, with great beauty of person, and a manner denoting the Christian gentleman, with an eloquence of speech that was charming, he was well calculated to captivate any with whom he associated. The parsonage to which he brought his bride of a few weeks was not palatial. It is best described in his own words :

“The parsonage, which I might call a two story dwelling-house or a shanty, according to my humor, was a two story house, actually erected in that form, and no mistake, with its first story eight feet high, and the second between six and seven; quite high enough for a man to stand in with his hat off, as men ought always to stand when in a house. The stories, to be sure, were not excessive as to length and breadth any more than height; each story constituting a room of some eighteen by twelve or fourteen feet, and the upper one having the benefit of a sort of step ladder on the outside of the edifice, to render it accessible when it might not rain too hard, or with an umbrella when it did rain, if the wind did not blow too hard. And beside this, there was a room constructed like a shed at one side of the main building, which, as madam might not relish going out of doors and up a step ladder on her way to bed, especially in rainy weather, was appropriated to her use as a bed chamber. But we were content. A palace might scarcely have been appreciated by us, who, by the grace of God, had in ourselves and each other a sufficiency for happiness.” This house, the church, and the lot they stood on (the church a coarse wooden structure sixty feet by forty) and several adjoining lots, rented to free negroes, had belonged to Mr. Meredith, and had been procured for

the most part, by means of penny collection among the negroes, who almost exclusively had composed his congregation.”

There you have fully the picture of your first church and parsonage in Wilmington. Mr. Capers speaks further of his flock, it will not bear condensation.

“Of my flock much the greater numbers were negroes. The whites were very poor or barely able to support themselves with decency. Here, too, none of the wise men after the flesh, nor mighty, nor noble were called. Indeed, of men of this closs, I know not that there was one, and believe that if one, there was but one, who belonged to any church at all as a communicant. They were very generally at least, too much tincture with the French deistical philosophy for that. Of churches in the town claiming for mine to be one, there was but one other, the Protestant Episcopal church, of which the Rev. Adam Empie was rector. Comparing numbers between the churches as to white members communing in each, I had the advantage of Mr. (since Dr.) Empie, having some ten or a dozen males to his doubtful one, while the females may have been about equally divided as to numbers, giving him, however, and his church the prestige of worldly wealth and honor.

“At that time it was admitted that the Methodists on the whole were a good sort of enthusiasts, their religion well suited to the lower classes, especially the negroes, who needed to be kept in terror of hell fire. It was called the negro church, long after the blacks had left the lower floor for the galleries. And by those of the historic episcopacy it was especially considered the proper cognomen. They from the difficulty, as a plain countryman phrased it, of learning to *‘rise and sot,’* failed in capturing the masses. And though wanting the earth, this did not seem to trouble them. But as far as position, power or the spoils of office go—ah! that was another matter. And that high claim is not abated yet in this year of grace. Reminding one of

the resolutions of the Puritan Conclave: Resolved 1st, The earth is the Lord's and the fulness thereof. Resolved 2d, The Lord has given it to the saints. Resolved 3d, We are the saints. You can count upon your fingers the Presbyterian, Baptists and Methodists in high public office, while the historic folk are legionary.

“But better than all political place and power, what was the doctrine proclaimed from that plain pulpit? There had come down the ages from a master theologian, the warning: ‘Take heed unto thyself and unto the doctrine.’ Was there ‘anything of foolish questions and genealogies, contentions and strivings about the law,’ so vain and unprofitable? Anything of ‘vain babblings and oppositions of science falsely so called.’ Anything of priestly function (save the One Great High Priest), baptismal waters, genuflections to east or west? Candles lit or unlit, or aught of upholstered haberdashery? *Not a whit!* But the grand doctrine of Justification by Faith, and its cognates of original depravity, regeneration and the witnessing spirit. These rang through those old walls and caught the understanding of the philosophic and unlettered, the white patrician and the negro plebian were alike moved to repentance.

Mr. Travis just two years before Mr. Capers gives an instance. The Hon. Benjamin Smith, Governor of North Carolina, meeting him in the street, at Wilmington, desired him to call and see his wife, supposed to be unbalanced in her mind, her head shaved and blistered, who, after all her seeking physicians, grew worse. The preacher diagnosed the case at once and administered the proper remedy, instruction and prayer. In a few days a carriage drove up to that humble parsonage, and Mrs. Smith entered it exclaiming, “O! Sir, you have done me more good than all the doctors together. You directed me to Jesus. I went to him in faith and humble prayer and confidence. He has healed my soul and body. I feel quite well and

happy." Anything of hypobole and eastern romance in this. Is it not entirely in accord with the doctrine?

William Capers gives another example. "Mrs. G. of the first-class of the upper sort, deeply interested in what she had heard, under cover of a call upon the preacher's wife, came to consult the *preacher*. The doubt on her mind was as to the possibility, since the Apostles' day, of common people knowing their sins forgiven. The preacher gave the scriptural proofs freely, received with the "How can these things be?" Mrs. G. was accompanied by her sister, Mrs. W. better established in the old creed. And Mrs. W. as a last resort, turning to Mrs. Capers said: "Well, Mrs. Capers, it must be a very high state of grace, this which your husband talks about, and I dare say some very saintly persons may have experienced it, but as for us it must be quite above our reach. I am sure you do not profess it, do you?" Mrs. Capers blushed deeply and replied in a soft tone of voice, "Yes, ma'am, I experienced it at Rembert's camp meeting year before last, and by the grace of God I still have the witness of it." That was enough. This witness is true, and glory be to God, millions still testify to it on the earth.

But let us glance at this preacher's exchequer. To have looked at him, who, "though poor, made many rich," and having nothing yet was in "possession of all things," to have seen his seraphic smile, and heard his persuasive speech uncovering the glory many an earth worm witling would have considered him a bloated bond holder. And without being bloated, such indeed, he was. Why, brethren, you and I—I speak it reverently—have sued the Almighty on His own bond, over and over again, and intend to do it until we come into full possession of our vast estates in heaven. And mark you, at this very time of a drained purse, his presiding elder coming. All itinerant preachers know what that means. It was the supreme moment when the best foot was to be foremost. And only

a *thrip* in his pocket to entertain him. There was nothing better than the apostolic fare of a "fish on a fire of coals," and to that last analysis it came. But to his great surprise \$200.00 was handed him by the presiding elder. God's economy and wealth is seen in surprising contrast in the sacred word. Behold the prophet at the brook Cherith: "Bread and flesh in the morning and bread and flesh in the evening." And the bird's God's almoners; a widow woman his hostess for long, long years of famine; a handful of meal in the barrel her sole supply. Ahab's princes and Ahab himself would gladly have cared for this man of power, who held the rain of heaven at his command. But no. God hath chosen the weak things of earth to confound the mighty. And so He deals with His own to this very hour. He might make them ride upon the high places of the earth and pour into their lap the treasures he consumes in flame and sinks into the sea. But no. Although they fear bankruptcy He is determined not to give them the shadow of independence from himself. And it is still the handful of meal and the drop of oil in the cruse to many of his beloved children. How true the child's remark: "Ma, I do believe God hears when we scrape the bottom of the barrel." And He does, brethren, as you and I have often proved.

Now look at the means for living in 1813, eighty years ago, in Wilmington. From all sources class and church collections "*six or seven dollars a week for all purposes*, amounting to the enormous sum, in *figures*, of (350,000) three hundred and fifty thousand—*mills*. Does it take your breath away? Well it might. Financial Methodism was projected on the most economical scale. The penny or the cent was always the highest algebraic factor. Why it was so may be traced to the preachers themselves. So anxious were they to show that they did not preach for money as to be content to do without it. Of course the people were willing, and the same men that gave a dollar

or two for ministerial support gave away hundreds in a generous support of camp and other meetings. For ten years of itinerant married life your speaker received but \$300.00 per annum on an average. It was not until he reached Wilmington in 1847 that it ran up to \$700.00, and then fully one-third came from the colored membership. The green baize-covered table in his office at colored leaders' meetings used to be covered with greasy coppers. Fielding said as a magistrate his income was made up of the dirtiest money in the British kingdoms. Not so here, dear sirs. Every copper bore the impress of heaven and had the blessing of Him who immortalized the "widow's mite" and Mary's box of ointment. It was the product of the self-denying slave given for the love of God.

But let us take a last look of the Wilmington of an early day, 1815, eighty years ago. The bishop writes, January 22, 1815: "Went forward thirty miles to Wilmington. I preached in the chapel. O wretched appearance of broken windows. Were I a young man I should not wish to be stationed in Wilmington. Our funds are low here, and our house a wreck." Think a little, will you! "Broken windows," "a wreck" and "undesirable for a young man." And who were the young men of that day? William Capers and J. O. Andrews, both of them bishops afterwards. The young Thomas Stanly, then the preacher, must have been somewhat well known. But how about the "broken windows?" Oh, say you, the man could hardly live himself. *Pshaw!* Could he not have fixed the windows with his own hands? But, think again! What young man now, or for that matter any old one either, thinks Wilmington undesirable now? I am sure some would almost give their eyes to get there.

But at this rate we shall never have done. "Time would fail to tell of Gideon, of Barak, and of Sampson, and of Jephtha, of David also and Samuel and the prophets, who through faith subdued kingdoms, wrought righteous-

ness, obtained promises, stopped the mouths of lions, * * who out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Of one of the lesser lights, because we know more of him, we may speak. He was greatly surprised when he was read out for Wilmington in 1847. Doubtless others were also. He felt his deficiency. Often has he walked on Saturday evenings the aisle of that church and poured out prayer before that chancel. Often he seemed deserted, for God

"Hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad;

"Or he deserts us in the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need him most.

"It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men."

But we met such noble men as James Cassidy, Henry Nutt, Dr. Bellamy, the Berrys, the Bowdens, Smiths, Kellys, Casons, the patriarch, Jesse Jennett, the St. John of Wilmington; of elect ladies not a few—Mrs. Kennedy, Mrs. Miller, and not least Mrs. Poisson, an invalid long but a great strengthener of many in the faith and patience she exhibited; and others too numerous to mention. Of the colored of saintly character in olden time were William Campbell and Roger Hazell. In modern days Harry Merrick led the band. Many on the close of service on Sunday nights, by his power of song, were carried up to the very gates of gold.

A revival begun at Old Brunswick camp-meeting was carried on for weeks in the city, resulting in doubling the membership. A week night meeting was held at the Dry Pond, resulting in such success that the next year an assis-

tant preacher was sent, Rev. Hilliard C. Parsons, of precious memory, the outcome finally leading to the elegant Fifth Street Church.

All this some forty-five years ago. Of what has happened since you tell me much more than I could tell you. Nobly has the old North Carolina Conference carried on the work the Southern Conference turned over to her. *Historical records!* You do well to gather them up. When I regard the *past and now*, it is matter of amazement. Do you remember Jacob at Bethel? A wanderer, homeless, fatherless, nay, not Godless. Take him then when at Penial he wrestled with the angel of the covenant and hear his words: "With my staff I passed over this Jordan, and now I am become two bands." Do you ask for its counterpart? All I say is, *Circumspice*.

And now with a little small talk I will close. When your speaker came to Wilmington our country was at war—don't start, it was the Mexican war. Everything was in a stir. Many thought it was a huge affair; they saw a bigger one not long after. They called my State the Palmetto State; yours the Pine Tree. Mine some called after Harry Percy—Hotspur. Right; I reckon she was hot enough and did spur folks alarmingly. Her attempt to dissolve co-partnership resulted like that famed commercial enterprise where one party had the capital and the other the experience, turning out in the final issue in that *vice versa* arrangement by which the South got the experience and the North all the capital. Poor, dear Old South Carolina, it rather looks like she is a nice place *to leave*; at least so some of our preachers seem to think. Virginia got one and North Carolina got two. They are not by nature "*Tar Heels*," but if you treat 'em well they'll stick. Hope you will say *Esto Perpetua*.

They called your State *once*, almost *fifty* years ago, remember, "Winkle," not Dickens', but "Van"—"Old Rip," that sturdy youth of the twenty years nap. But if

she ain't awake now I'm greatly mistaken. Some daring miscreant called you "*Tar Heels*" a cognomen indicative of sticking proclivities. You did it in the Civil War undoubtedly. I never heard of a North Carolina regiment flinching. And I have no doubt that to all things: "true, honest, just, pure, lovely and of good report" you will hold on to the very end.

And now a last advice. This is Durham, ain't it? You have a college here? *Endow it quickly*. A word in your ear: Forty years ago in Edgefield county, South Carolina, a brother Holloway gave \$20,000.00 to Cokesbury School. It was before Wofford gave his \$100,000.00 to Spartanburg. A modicum of the interest on that money put two boys through Wofford College. They are men now; one is now in Norfolk, Va., the other in Asheville, N. C. If they ever "achieve greatness or have it thrust upon them" it may be traced to that bequest. I say to your men of wealth, *Do likewise*. Hunt up your boys for the foundation. By so doing you build memorials more enduring than sculptured bust or monumental marble.

Running back to 1830 there was not an academy of high grade in all the South. Cokesbury, near Baltimore, was burned; Mt. Bethel, in Carolina, was a ruin, two chimneys standing as the only memorial. New England got the start of us long before that; sterile as she was, she built school houses and reared men. Wilbrahan Academy, in Massachusetts, was the only Methodist school of note in America. Under the peerless Fisk she drew patronage from far and near—one boy from Virginia, the late Leo Rosser; one boy from Baltimore, J. C. Keener, and one boy from Charleston (nameless), were there from 1830 to 1833 and '34. It is on record that he from Baltimore, full of innocent mischief, climbed the lightning rod on the high boarding house to the very top. As the senior bishop of the Southern Church he is deservedly at the top yet. The last named, whether deservedly or not, is at the bot-

tom still, where many of you, beloved, if you only live long enough, will assuredly be likewise. But what of it all if at the end of the days we shall stand in our lot and hear the well done of our Master and Lord. And yet

“O! It is hard to work for God,
To rise and take His part
Upon the battle fields of earth,
And not *sometimes* lose heart;
But right is right, since God is God,
And right, the day must win,
To doubt would be disloyalty,
To falter would be sin.”

OUR HISTORICAL PROBLEM.¹

BY JOHN S. BASSETT, PH. D.

When your kind letter, Mr. President, came to me with the information that I had been selected for the duty of this occasion I had many misgivings as to my right to accept the honor. I had great difficulty to select a subject which would be satisfactory either to you or to me. Passing over subjects connected more immediately with our church history I at length chose to speak of the ideal that is embodied in this Historical Society, to show its grounds for existence, to urge on you its importance, and to suggest, if I may, some means of realizing its greatest success. In the beginning of the existence of our Society we cannot too deeply impress on ourselves the nature of our work and how it is to be accomplished.

Somehow the thought is to-day filling the minds of Americans that the South is entering a period of new life. The intuition of our continent is aglow with idea of Southern development. The beginnings of the process are easily to be discerned in industrial lines. Many people, also, are earnestly scanning the horizon for the dawn of an intellectual renaissance. Such a movement indeed is slowly beginning to be. We can feel it in an increased desire for education and in a better demand for a better kind of education. The building of towns, centers of life and centers of thought, conduces to it. The gaining of greater wealth and the consequent endowment of colleges and the increase of a leisure of class facilitates its coming. A hundred other forces of our more prosperous life may be

¹ An address delivered before the North Carolina Conference Historical Society at its second annual meeting, Dec. 14, 1895, at Elizabeth City, N. C.

expected to make for its development. I rejoice at the thought that it may not now be far distant. Of this, however, we may be sure: It will never come of its own accord. If it is in the air it will never be visible till it is distilled through the product of our own personalities. It will never come till the manhood and the womanhood of the South—you and I and other intellectual force in our country—can realize in our souls the great ideas of those that long for life. It will come when we as individuals shall form the serious resolve to live, not merely during our college periods, but throughout our entire lives, with most earnest efforts for true self-culture.

Let us then as an Historical Society talk seriously about the future. What will such a movement mean for the purposes that we have in view? If it means anything, it will mean that we shall throw in our efforts to build up a greater interest in, and a greater love for, the past. When I stand to-day in the presence of our past, unrecorded and forgotten as it largely is, I find my heart all lit with a great call to duty. From the Potomac to the Rio Grande there are piles of documents, records, reports, correspondences, memoirs, files of newspapers, and occasional publications—all rich in the experience of our ancestors. Yet is there no hand that is set to transform this richness into active life force. So far as the advantage posterity is reaping from this experience is concerned the majority of our distinguished men, both in religious and civil life, might as well never have lived. We have failed in any vital sense to perpetuate their lives. As a solitary hut in a vast plain, as the single house of the poet that looked out over the ruins of desolated Thebes, so are the few books we have produced in reference to our history. Let the name of Southerner be a reproach among peoples if we let this condition continue.

Will you allow me to tell you why we need this consciousness of the past?

We need it, in the first place, because the New South must be built out of the Old South. The shattered fragments of the old structure must be replaced in better positions in the new; but they will be the old fragments still. The ideas and habits of our people must be what they have been, only they must be lit with a new radiance. This is especially true in our ideas of public affairs. It would be a sad mistake if we forgot the spirit of government that our father's had and went suddenly afield after some new and crude thing, for whose workings we are by no means prepared. Our statesmen have always been characterized by a spirit of solid English conservatism. Vain and false will be the progress that suddenly leads us away from it. And yet there is danger that we shall have just such progress. We expect a number of immigrants. They will be welcomed, yet they will bring new habits of thought. Our thinking men are being educated abroad, where different conditions warrant different ideas; and that is a good thing. Yet if from either of these influences there should come a concept of government based on the socialistic idea, the result would be calamitous. To guard against such a result we should so fill our common thought with the spirit of the past that it will be impregnable against such ideas. If we know our history we shall have this spirit, and what has for a century been noted as a strong individualistic democracy will be in no danger of becoming a social democracy.

History is valuable to us, not only as a means of getting good government but also as a means of culture. By culture I mean the enlarging of man's noblest nature to its greatest extent. The mission of man, his only excuse for existence, is the ennobling of his own soul and the souls of others. I should not have to make an argument to show you that the mission of the Church is to do good. Assuredly elevating man in his finer nature, in his soul, is doing good. It is in keeping with the very purposes of

the Master. To save the world from sin, to free human hearts from baser tendencies, to teach man the dominion of the spirit over the body, finally to record in all its ineffable loveliness the purity of a god-like soul; this is doing good. This is also true culture.

Our ideas of what culture is have not always been the clearest. Man's nature is two sided. It is intellectual and emotional, if I may so say. If we cultivate the intellectual side solely we shall become rationalistic, I use the term in its broader significance. If we cultivate the emotional side exclusively we become æsthetic and possibly fanatical. Either extreme should be avoided. We have at times been disposed to say that a man who is cultured has cultivated the intellect solely; and so we have had a tendency to say that culture has nothing to do with religion. This idea, I admit, has been aided also by the assertion of many whom we are accustomed to put down as the apostles of culture. Yet I conceive that the finest and truest type of culture is not this intellectually developed man, with no emotions, no religious impressions. Only he is cultured who has developed both sides of his nature in the best way. Furthermore, I shall venture to say that we of the South have not followed this idea as strictly as I could wish. We have not cultivated the emotional side of our nature too much. Speaking absolutely I should say that we could hardly do that, provided we kept in the bounds of common sense; but we often fail to cultivate the intellectual side enough. As a result we are generous, loyal, religious, and that is a good thing; but we are not so calm, judicial, or self-contained as we ought to be. I stand here to plead for that kind of thought that will advance equally the intellect and the emotions, the mind and the heart, and that will give as a result a perfectly poised soul.

This can be attained very successfully by the study of history. I should not say it is the only way to get it,

but it is certainly one of the most excellent ways, and in a certain kind of development it is the only way, of getting it. History gives the mind a culture grasp on the life of the world. To live over again the life of a great man, to trace the growth of an institution which is indeed the product of the successive lives of many people, is the contribution of history to the educational process. In its scope it is as broad as humanity and to master it broadens the soul till it embraces the life of the world. A book thoughtfully mastered becomes in a healthy mind a part of one's soul. Such a soul broadened by a knowledge of the past is as great as all the great qualities of all the great men of the past. It not only broadens but it gives fineness. Your great historian is an aristocrat in the culture world. He takes the best wine from a thousand presses. By observing the hollowness of the evil and the permanency of the good, he learns to despise all that is untrue. I confess to you that until I became to a certain extent acquainted with the experiences of the peoples of the past, I never realized for once the force of that fine Biblical thought, "righteousness exalteth a nation." If I were asked to name the general law that underlies the science of history, I should say unhesitating that it is the law of the ultimate survival of the righteous. It is just as accurate as a law as the most ardent evolutionist could claim for Mr. Darwin's law of natural selection. To get this broadness and this intenseness of the finer feelings is history's contribution to culture.

Perhaps you may say that this is all good enough in reference to secular history and for the secular reader, but that preachers have to do with church history only. I do not believe it. I cannot see how a teacher could send out a boy into the world well equipped in the field of general history who did not know the great facts in reference to the part religious life has played in developing our civilization. I confess, I should be as little able to see how he

could send out a man, be he preacher or not, who had a just knowledge of history who did not know the parts that law, politics, art, and industry have played in that same development. History is a unit and he who knows the history of the religious past and nothing of the secular past is as poorly equipped as he who knows the secular part and is ignorant of the religious. Our ideas must be no smaller than life and life is as broad as human thinking. Some evil, I fear, has come in these latter days from the habit of shutting off a young preacher's line of study from the thoughts that reach other people. Against this I protest. I beg that you do not shut him up in history to the contemplation of dogmas, and their defenders of councils and their work and of popes and their privileges. Let him, in common with all other historical students, take for his motto to know the life of the past and by it to interpret the present.

Such a thing affords the preacher an opportunity to guide culture. As a layman standing on the outside of your ranks, but as one on whose heart has weighed seriously the problems of our society, I beseech you that you will put your finger on the culture life of our country. Hallow it with the Christ ideal. Consecrate it with the great purpose of the Son of Man. Be cultured yourselves and so teach those who are coming into the great stream of our culture, that history, fiction, verse, dialectics, and all other literature shall throb to the great common object of a clearer, and sweeter, and stronger manhood. If we are to have a renaissance in our literature let us see that it be turned the right way from the first!

The preacher does not always realize his power. No people has ever risen superior to their priests. The state may boast of its battles, its glories, its progress; but he who stands guardian over the individual conscience controls the state and its destiny. Laws may be effective without being good, industry may succeed without being

just, literature may be beautiful without being ennobling, art may be skillful without being helpful; but in proportion as laws, industry, literature or art have in them anything great it comes from the elevating effect they have on the common life. Show me a people's faith and I will write its history. Give me the power to appeal to their ideals and I will shape their destiny. I will say more: Show me the ideals that appear in their literature and I will tell you what their priests believe or what influence their priests have over them. Too often, I fear, I shall find that the priests have lost control over the literary class. Such a thing is vicious in its results. It is a fearful thing when our writers have begun to lose the impulses of religious conviction. Vain and false is this modern purposeless art. It gives no soul development. It is as a beautiful garment that clothes a skeleton. To be valuable a book should not merely please or a picture be merely graceful. They each would by that leave unused an opportunity for reaching the soul. May the day be not far distant when our literature and art shall be the embodiment of conscience.

I have said this much on the subject of what I conceive to be a preacher's opportunity in order to show what relation our Historical Society as a part of the larger culture life may have to that opportunity. I have in this spoken of the abstract side of my subject. I shall henceforth be more specific. Let us first enumerate the advantages that may come to us from the development of this society:

1. It will teach us self-knowledge. "Know thyself" is an old Greek maxim that summed up a great deal of wisdom. To know history is to know ourselves, our race, in all its progress and trials. The religious body that knows its past is broader and stronger by reason of it. Furthermore, a man, or a church, never knows himself or itself till he or it knows others. Knowledge is comparative. On considering ourselves we are led to ask by how

much we differ from others. If we do not measure up to others we want to renew our efforts. Thus will history act upon us and re-act upon us as a church through the agency of this Historical Society.

2. An historical society will help to make us cosmopolitan in thought. The progress of the world is toward unity of thinking. Provincialism of ideas too often means crude and undeveloped minds. Strengthened and enlarged is the mind that can hold in its grasp the experience and the import of the experience of a number of different social groups. If we know the histories, present and past, of other churches we shall know how to correlate our own church policy to the development of the religions of the world. We shall the more clearly know how to take our place in the vast cycle of influences that make for civilization. Would that every christian had the enlarged ken that he should have in order to see as our Master saw the plan by which a score of distinct forces could be brought into harmonious operation to effect the redemption of humanity from sin.

3. I am led to say also that a vigorous historical society will help us better to appreciate present conditions. There comes a time in every man's life when he asks himself if it pays to struggle any longer. He is like a man swimming on the surface of the billows. As the waves leap up around him he has no appreciation of direction and surroundings. He must be elevated above their surface if he desires to understand the waves. So it is in life; we can never gauge properly our difficulties while we are battling with them. We need to look down on them in the light of past experiences before we may know how to estimate their forces. This much I need only remind you, will come to us through our Society.

4. An effective historical society will develop the reading and writing habit. To show you the importance of this I need only refer to a recent utterance of that able

editor, Dr. Hoss. A young minister complained that he did not have time to read. It took him all of his time to prepare his sermons. At this the editor exclaims: "What a notion! As if the reading of good books were not the very best way of making preparation of sermons a delightful and uplifting task. Reading alone will not suffice. Some people may do too much of it, but it is sure that many do too little. The higher mental processes cannot go forward without material on which to work, and this material is drawn very largely from contact with literature. There is no possible method of threshing a noble thought out of an empty mind." Besides setting us to reading it will also set us to writing. If it is a good thing to speak a great thought, surely it is a better thing to write a great thought. By the former means you may reach several hundred minds; by the latter you may reach several thousand. In these modern days a movement is in a way measured by the printed literature it produces. I want no better way of judging of our Conference than by going through the files of our Conference paper.

5. We shall need this Historical Society because it will cultivate in us love for the past. The reasons I have already given are purely utilitarian. This reason is not utilitarian. Let us love history for its own sake. If it yield me nothing in return then will I love it for the mere sake of loving it. If I get no boon from it, then will I give it one, hoping that there may be somewhere in the broad expanse of the empyrean a divinity to whom the incense of my altar may be grateful. I will love it because a rich soul full of reverence must love what is pure, and noble, and wise.

But why carry this enumeration farther? I take it that you need only to be set thinking and you will see many more advantages of this nature. The point to which I desire now to direct your attention is how to make our Society attain to its best work. Will you allow one whose

experience is, perhaps, not as broad as yours, but who yet has a rather definite idea of our needs to recount some of these needs?

1. We need to get a deep and broad historical spirit. We must love truth for truth's sake and we must most zealously sift all evidences before we are satisfied that we have the truth. We must not go about writing it in a spirit of self-glorification. Healthy research will not come that way. These patriotic investigators who take it for their task to defend some disputed points of history merely on the basis of local pride most generally fail to accomplish anything lasting. Your true historian has another idea, although it does not preclude that of local pride. He takes as his object the discovery of truth. He assumes a judicial attitude and carefully avoids the methods of an advocate. His purpose is expressed in the words of von Ranke, the great modern German historian, who said that the aim of an historian is to tell a thing *wie es gewesen ist*, that is to say, to tell a thing as it was. To accomplish this requires a great deal of impartiality, a great deal of impersonality. It demands that we hold in subjection our feelings and previously formed judgments until we have exploited our evidence. It demands that we handle facts as acutely as a lawyer and as carefully as a Chief Justice. It demands that we take nothing for granted, that we never grow weary, that we use hands, ears, eyes and tongue to arrive at the truth. Such is the clear, chaste, and impassive spirit of history that I should like to call into the bosom of this Historical Society.

2. The objective point of our activity must be life. We must distinguish the things that concern life from those that concern death. We must catch the genius of the growth of mankind. We must be able to mark out the processes by which we have gone forward, and those whose tendency has been to draw us backward. When we shall have done this there is no danger that we shall go to the

world with a measure of chaff instead of a measure of good grain as a result of our labors.

Will you pardon me for a digression into the realm of the secular? I am the more willing to make it because I want us to guard against an error that the secular history of our State has fallen into. Our State history has suffered because investigators have gone afield after doubtful points. Outside of our own borders we are chiefly known in an historical way by reason of the controversies over the Mecklenburg Declaration, the Lost Colony of Roanoke, the conduct of the North Carolina militia at Guilford Court House, and the claim that the Regulators began the Revolution; and, unfortunately, in addition to all of these there is now threatening us another controverted point, viz.: "Was Peter S. Ney Marshal Ney?" To settle these questions, even though they could be settled in favor of our most ardent patriots, would be a matter of small importance in the face of the laws, the religion, the industry, and indeed the life of our past. Permit me to say that so long as I have the honor to preside over the department of history in that institution which is so dear to the hearts of us all, I will never consent to lead the boys that come to me away from the meat of life to the husk of renown merely.

3. We need also to strive to discover not only the life, but the lives of the past. History should be read for two purposes: (a) to get experience in the conduct of affairs, that is to say, for the lessons of statesmanship, and (b) to get its great influence on the inner life. In view of this latter purpose read biography. There is no surer way of transfusing goodness into the heart than by the example of a good man. The surest impulse to nobleness comes from the impact of one soul on another. Therefore for this reason, as well as for a reward for services for which no reward was asked, we ought to perpetuate the lives of our great preachers. We have not done it. What assurance is

there that fifty years from to-day our children shall have any sufficient means of knowing the lives of our Burkhead, our Craven, our Bobbitt, our Robey and a hundred more whose toil has enriched our church and our State?

4. We need also to get the spirit of collecting materials. In our State there are, both in the fields of secular and church history, a vast number of documents, newspapers, magazines, printed addresses, fugitive articles, books that are rare, and in many cases out of print—all absolutely essential to the correct writing of our history. These ought to be collected in some central accessible place. Those that relate to church history ought to be placed in the archives of this society, and, if you will allow me to say it, those that relate to secular history will be very gladly received by the Trinity College Historical Society. The opportunity we have to collect these is exceptionable. The members of this society scatter themselves over half of our State. They possess the confidence and love of a large number of our people. From these two facts I should say that all we need is the effort on their part, and we shall have in the rooms of this society the richest collection of historical material in the South. I would that each of us could go out to his place with this purpose deeply graven in his heart. There is the greatest need that we get materials now—and to that end I should like to request any hearer who knows of anything that is valuable in this line to communicate such knowledge to the officers of this society before he leaves this place.

5. I should suggest also the establishment of an historical museum. We desire to arouse general interest in our work. Not every one can write a sketch of a church or a preacher; but nearly every one can find something of interest to Methodists that he should like to preserve. This may appear to be a small affair, but let us not despise the day of small things. Will you permit me to give you an example which has come under my own observation? A

year and a half ago the Trinity College Historical Society was languishing. Some of its members were much discouraged. A movement for an historical museum was undertaken. It was rather a matter of a joke at first. A few relics were, however, brought in; a few more were soon added. A case with a glass door was then provided. It was seen to be a matter of earnestness, and a great number of relics then came in, and to-day we have enough relics to fill two large cases and more are coming continually.* From the day the Museum was founded the interest in the Society sprang into new life. I am satisfied that it was the turning point in the life of the organization. We have now no trouble to get papers for our monthly meeting, and the spirit of research with which they are prepared shows that the future is very bright. Just what our college students have done we who are met here may do.

6. Lastly, we should have a publication. An historical society without a place in which to publish the results of its research can only half fulfill the purposes for which it has its existence. It is not sufficient that we publish in newspapers or in occasional pamphlets. Such methods are better than not publishing at all, but they lack the element of permanency. A year ago in a certain city in our Conference bounds, a certain newspaper published the history of the Methodist church there. Not more than a month ago I heard the author of that history say that he did not have a set of the papers, nor did he have any idea who did have them. If we had a yearly publication that history would appear in it. It would be preserved along with other similar sketches that have been prepared. Such a publication would not only preserve history, but it would give the world a definite idea of what we are doing, and for our own membership, it would be a center of interest and

*There are now, 1897, five cases and more room is needed.—EDITOR.

effort in every respect beneficial. It would rally the pride of Methodists at large, and while it spread among them a more general knowledge of our own history, it would make among them many a friend to our enterprise. Indeed, I do not see how we can get along in any satisfactory way without such a publication.

Historical societies have not been ordinary affairs in our Southern Conferences. Of the few in existence one is in South Carolina. In 1856 the Methodist preachers of South Carolina, at the suggestion of the Maryland Conference, met in Yorkville and organized an historical society. For thirty-nine years that body has struggled on with great success. Who shall say what influence it has had on the type of Methodism of that State. It is certainly true that one of the most influential Conferences in our whole Southern Church has been that of South Carolina. Its preachers have been marked by a culture influence that have made them leaders wherever they have gone. Its Wightman, its Duncans, its Kirklands, its Carlisle, its Capers, and many more are evidences of its vitality. I do not think I should be too sanguine if I should say that I expect that when this Society shall have reached its full fruition, North Carolina Methodism will be as generally prominent. I think I may at least predict with confidence that the spirit of progress that will go with the development of our organization will be felt in a thousand reactions on our whole intellectual life.

Without any intention to discredit the South Carolina society, I must yet say that the working of such societies with us is in a certain sense experimental. We may find features in which we can improve on other societies. The item of a publication is something that the South Carolina society has not reached. There is presented to us an opportunity to lead in this direction. Some years in the future when the South shall have come to the conditions of a thickly populated country, there will be historical

societies and publications too throughout our Conference. In that day it will be worth something to have led in this movement.

Before I take my seat I am impelled to speak of the interest these surroundings have to those who have at heart the cause of North Carolina history. When our ancestors left their homes in Virginia, in New England, and indeed in Old England in order to settle in this State, they came first of all to the banks of the streams that empty their waters into the Albemarle Sound. You need not be told that you stand on historic ground. The story of white supremacy in our State began in this region to which the Methodist Church is now come with glad messages on its tongue and with rejoicings in its heart for a rich harvest of good. The very atmosphere which we here meet is historic. I have heard that the warm hearts of the people who live here are rich with the flavor of the past. We up-country people will have much to learn while here. Let us of all things carry away an abiding consciousness of the historical which we find. An incident in this connection may be worth reciting :

One day in December, 1677, there came sailing up the river that flows by this hospitable little city "a pretty ship," as the Proprietors called her. She was a trader from London, and it seems likely that she was trading with little or no regard for the English navigation laws. Thomas Miller was then, by no very certain right, recognized as President of the Council and, as such, was temporarily chief executive of the colony. He had made himself very unpopular by doing, as was alleged, "many extravagant things, making strange limitations for the choice of a parliament, getting the power in his hands of laying fines, which 'tis to be feared he neither did nor meant to use moderately, sending out strange warrants to bring some of the most considerable men in the colony alive or dead

before him, setting a sum of money upon their heads." * Now when on that crisp winter morning of 1677 Captain Gillam sailed his "pretty ship," up the Pasquotank river the President, on a charge which the people considered unfounded, proceeded to arrest him and to treat him in a violent manner. The captain had brought in his vessel three times as many goods as he had brought the preceding year. These he expected to sell to the planters as they came down to his ship, taking in exchange their tobacco and other produce. The people were as anxious to get his goods as he was to sell them. When, however, he suffered so badly at the hands of the President he threatened to take his cargo elsewhere. This was doleful news to the men of Pasquotank. In genuine alarm they induced Capt. Gillam to abandon his design, and then with an armed force they arrested Miller and the Deputies, locked them up in a log house, and issued a call to the inhabitants of the other precincts for a new assembly. They were grimly in earnest, and a short time afterwards when the Governor of Virginia was preparing to subdue them as rebels, they made ready for a stout resistance. The remonstrance they publish to arouse their neighbors is the first document in the cause of local liberty in our State history. Whatever we may think of their motives, we must agree that they stood for self-government. It is worth a great deal to have been the first people in this State who resisted by force the controlling hand in England. I should be unjust to the men of Pasquotank as well as to this body if I let this occasion pass without reminding you of this most important event in our history.

Now my task is done. I have endeavored to show you the need of historical study in the South, the relation of such study to a broad culture life, indeed its relation to our church life. I have stressed the advantages we shall

*Col. Recs. of N. C., vol. I., p. 287.

get from our Historical Society, and I have suggested some means by which I think we may realize very fully our opportunity. If I have so dwelt on these things that we have gotten a better concept of the work before us, the effort will not have been in vain; and if it is not in vain, I shall be satisfied.

LIFE AND LABORS OF REV. H. G. LEIGH, D. D.¹

BY REV. W. H. MOORE, D. D.,

OF THE NORTH CAROLINA CONFERENCE.

To honor the living who deserve our esteem on account of their virtues, is both a duty and a pleasure. We are not slow to recognize the worth of those who have put us under obligations to them, by enriching us in material things, whether their services have been rendered to us as individuals, or as the benefactors of mankind. But, to hold in grateful and loving remembrance the names and virtues of our sainted dead, and to keep these fresh in the minds of the living, making of them an inspiration to a nobler life for ourselves, and coming generations, is a duty we owe both to the dead and the living.

It has been said that the refinement of a people can be judged of by the care they take of the graves of their dead; and, it may be more truthfully said, that a people's appreciation of a noble life is manifested by the sacredness with which the memory of that life is cherished.

Nations build monuments of brass, and stone, to perpetuate the memory of those who have rendered signal service to their country, and the Church should not be less slow to embalm in grateful remembrance the memory of those who have wrought well in her interest. It is piety, not patriotism, which says, "The righteous shall be had in everlasting remembrance."

I could have wished, at the time your partiality devolved on me the task I am now attempting to perform, that it had fallen to the lot of one more competent worthily to

¹ An address delivered before the North Carolina Conference Historical Society at the third regular meeting, at Kinston, N. C., December 8, 1896.

fulfill your wish; for surely, a life so consecrated, and useful should have a rarely gifted tongue to perpetuate its memory. But, however far I may fall short of a worthy performance of my task, I shall be conscious that I have brought to its accomplishment a heart loyal to the purpose of the Society, and as earnest a desire as any can cherish that the picture of our distinguished brother's life should have a frame as noble as itself in which to hang it on the walls of our memory.

Like some tall peak which lifts itself far above the mountain range and which seems to grow taller by recession from it, so does the life of this eminent servant of God and the Church in the lengthening distance of time grow larger and more impressive to those who contemplate it.

In reviewing the life and labors of him who is the subject of this address, his family history will naturally claim our attention first.

HIS FAMILY HISTORY.

Hezekiah Gilbert Leigh was born in Durand's Neck, Perquimans County, North Carolina, November 23, 1795, and was of Scotch-Irish descent. His early ancestors came to "the James River section" of Virginia, and settled there soon after the establishment of "the Jamestown Colony." Gilbert Leigh, the grandfather of Hezekiah, moved from the James River section to Durand's Neck, in the year 1760. He bought lands near the New Hope M. E. Church, and built a residence there, which is still standing, and occupied as a dwelling. It was in this house that Hezekiah was born. Richard Leigh, son of Gilbert Leigh, and Elizabeth, his wife, was born October 14, 1773. Richard was married to Charlotte Spruill, December 18, 1794, and their son, Hezekiah Gilbert, was born November 23, 1795.

Of Hezekiah's childhood I have not been able to gather anything of public interest. Imagination must fill a gap

of fifteen years; but we may well believe him to have been a bright and healthy lad, with more than ordinary ambition for mental culture. Socially, his family ranked among the best, and, having both lands and slaves, his parents were able to give their son the best educational advantages offered by the schools of that time.

The old colonial town of Edenton, though not then so populous as now, was, nevertheless, a place of great importance. It was the rival of any town in the State for commerce, culture, and social life. There was an Academy there, and, as this school afforded better facilities than could be obtained nearer home, Hezekiah was entered at this Academy in 1810, at which time he had attained the age of 15 years. He remained in this school two years, and, on leaving it, returned to his home in Durand's Neck, where he taught till he was about 22 years old.

What purpose in life he may have cherished, what avocation, or profession he intended to follow, is unknown. Though his education was only academical, it was equal to that of any of the young men of his section, and placed him far in advance of the multitude. An honorable career might have been his at the Bar, in Medicine, or in the halls of Legislation. For the first, and the last named, he was pre-eminently endorsed. But, whatever may have been his purpose, this year was remarkable as the one in which occurred the event which proved to be the turning point in his whole subsequent life. God had a great work for him to do, and this was the year of his conversion. He who took David from the sheep-cote, and anointed him to be the King of Israel, took this young man out of the school-room and anointed him with divine power, as a preacher of the gospel of His Son.

Tradition says "he was converted in an old-fashioned Methodist Camp-Meeting, held at Nag's Head Chapel," one of the appointments of the present Perquimans circuit. The meeting in which he was converted was conducted by

the Rev. Henry Holmes and others. Doubtless there were others converted at this meeting, but had young Leigh been the solitary convert, as is said to have been the case in Georgia, where young James Osgood Andrew was the only convert, the meeting would have been a great success. The conversion of one such soul is worth a life-time effort. Who but God can tell what shall be the result, in all its bearings, on the Church and State, or on individual souls?

At the time of his conversion, much the larger part of the territory now embraced in the North Carolina Conference, was in the bounds of the Virginia Conference. Believing himself to be called of God to preach the gospel, he "conferred not with flesh and blood," but devoted himself at once to the work, offered himself to the Virginia Conference, in the bounds of which he was living, and to which, under God, he was indebted for his conversion.

His application was favorably acted upon, and he was "received on trial," by the Conference at its session in February, 1818. He remained an honored, as he was a distinguished member of that body, till the creation of the North Carolina Conference in 1836. At that time he became a member of this Conference, which membership he retained till his death, September 18, 1853.

On January the 5th, 1830, he was married to Miss Mary Jane Crump, a daughter of Major Richard Crump, of Northampton county, in this State; and soon after his marriage bought a plantation, and settled his family near Boydton, Mecklenburg county, Virginia, which was the seat of Randolph-Macon College, of which institution he was founder.

There were born to him six children. The oldest child, Lieut. Col. R. W. Leigh, of the 43d Mississippi Regiment, was killed in the battle of Corinth, October 22, 1862.

H. G. Leigh, M. D., now resides, as he has long done, in Petersburg, Va., and is an honored member of that community, and distinguished in his profession.

J. E. Leigh, whose surpassing eloquence crowned him

as "the silver-tongued orator of Mississippi," died November 7, 1891.

Louisa C. Leigh married Judge John B. Sale, of Mississippi, and died in the summer of 1864.

Mary Alice Leigh married Capt. James E. Craddock, and is now a widow, living in Columbus, Mississippi.

F. M. Leigh, the youngest child, lives in Columbus, Mississippi, and is now a man of 52 years, having been born in February, 1844.

Mary Jane Leigh, widow of the Rev. H. G. Leigh, D. D., died in Columbus, Mississippi, April 14, 1881, and is buried in the city where she died. The mortal remains of her husband rest in the old Randolph-Macon cemetery, Mecklenburg county, Virginia. Widely separated is their sleeping dust, but they rest well after life's toilsome day, and he who watched over them so tenderly while living, shall one day call them thence, and glorified together, they shall be forever "present with the Lord."

HIS LABORS.

Having given this much of Dr. Leigh's family history, I may be permitted now to speak of his labors, and the eminent success with which they were crowned.

As we have already seen, he was "received on trial" by the Virginia Conference at its session in February, 1818. His splendid physique and his mental and spiritual endowments brought him into prominence at once, and so well did he meet the responsibilities of his position, in all places where he became known, that he was held up by the Laity as a model for his successors. There were giants in those days, and Hezekiah G. Leigh stood at the head, the peer of any, and the most influential of them all.

A list of the appointments he filled in both the Virginia and North Carolina Conferences will abundantly confirm this statement. His appointments were: Bedford, Raleigh, Gloucester, Norfolk, Petersburg, Meherrin District, James

River District, Agent for Randolph-Macon College, Petersburg District, Raleigh District, Henderson Circuit; and, finally, he was for a second time Presiding Elder of the Raleigh District, and Agent for Randolph-Macon College.

For eighteen years he was a member of the Virginia, and seventeen a member of the North Carolina Conference; nearly six years of which latter period he was without an appointment, on account of bodily affliction, which incapacitated him for active work.

With the mental endowments he possessed, and the academic training he had received, added to by an extensive course of reading, which made him familiar with the English classics, and gave him a readiness of speech in conversation, and an elegant diction in public discourse, it is not to be wondered at that his broad mind should be pained at, and keenly sympathize with, the masses who were not only living in ignorance, but were indifferent to their surroundings. Still less is it to be wondered at that he should be pained to see a young man entering the ministry of the Church, with every qualification for success save that of mental culture, and doomed by its lack to an almost barren ministry.

An "experience of grace"—a sound conversion—to "know God in the pardon of sins," has always been regarded by the church as the first necessity for a preacher. In the earlier days of her history a man who had none of the subtle forms of sin to fight, but only its grosser ones, could, by "telling his experience" out of a warm heart, win those who were out of Christ. But the times were changing, had changed, in so many places, that if Methodism held her own as a spiritual force in the world, particularly in the towns, and more thickly settled rural sections, the education of the ministry, far beyond what it then was, had become a necessity.

Dr. Leigh was one of the first men in the church to see this necessity, and, with him to see a thing, was to act.

His action was along two lines, both of which looked to the accomplishment of the same result. He first secured the raising of the standard for admission into the Conference, and then a wider compulsory course of study for the four years preceding ordination to the full duties of the gospel ministry.

This was of incalculable benefit to the churches, and to the men themselves. It sharpened many a battle-axe, and tempered many a trenchant blade, which otherwise would have remained as dull as a hoe, and as untempered as mortar into which no lime had been put.

But, to get the best results, he knew that more thoroughness was essential than this "Conference Course" would give. He saw that an institution of college grade was necessary, in which at least a good proportion of young men called of God to preach might receive a more liberal education. Some young men who believed themselves called to preach, hesitated from lack of preparation. With Dr. Leigh a call to preach, meant a call to get ready to preach, for those not already prepared; and he earnestly desired to put a liberal education in reach of all who could, and would take it. And, besides this, Dr. Leigh saw the disastrous effects of educating our young people in colleges of other denominations, or, worse than that, of educating them in colleges where religion is ignored. His motto was: "Religion and learning must go together." But state institutions did not offer such, and those of other denominations did it with a bias that tended to alienate our young men from the church of their fathers. His watchful eye detected these influences at work against the progress of the church in the more intelligent communities, and he set himself to remedy them. But how could it be done?

To raise a sum sufficient to put up such buildings as were desirable, was, indeed, an herculean task. The mass of the church were then, more than now, indifferent to

higher education; and it was questionable if the minority who were interested and had the means, could be induced to contribute it. A man without faith in God would not have thought of taking on himself such a task; but, actuated by that faith, Dr. Leigh began to talk the matter of a college in private, and to preach about it in public. He met with many discouragements (and who has not in any great and new enterprise?), but he triumphed over them all. Such was his success the Conference, at its session in 1829, determined to build a college, and appointed a committee to select the site.

Several communities competed for the prize; but the college was located near Boydton, Va. One strong reason for locating it in Virginia was the hope of getting some aid from the State treasury; there being a law that as soon as the School Fund reached a certain point, the residue should be disbursed for the benefit of other schools in the commonwealth. That proved, however, it is said, to be only "a trick of political demagogues for securing offices." The college has never received any help from the State.

Disappointed in this expectation, the enterprise was threatened with disaster. Virginia and North Carolina, together, furnished only from one hundred to one hundred and fifty students, a part of whom came from South Carolina and Georgia. The income was not sufficient to meet expenses, and we hear the great-souled founder exclaiming: "Why do not our men of head and heart come to the rescue? Why do they not send in their offerings to the Lord, and whilst they live, rejoice in the good their liberality is effecting? Dying!—Why do they not remember this great interest of their beloved church? Has not Randolph-Macon another friend like Jesse Harper of Orange, in all our bounds? Oh! have we no Wofford among us who would be the benefactor of his race? Let him rear a monument to his memory which shall last as long as religion and learning shall be honored amongst a free and happy people."

He had borne the college on his heart; he had contributed to it liberally of his means. It was the child of his prayers and toils, and he who had never failed in any other undertaking, could not see it struggling for life, and be indifferent to the cries. Its needs were his needs; and all the fires of his great soul were kindled by its neglect, till they poured themselves out on the ears and into the heart of an unwilling church, and compelled her to nurse the starving infant into healthy life.

The gift of such a man is one of God's best boons to men. Oh, for one such in every Conference of Southern Methodism to-day! One such, to shame the rest with the magnitude of his gifts from a scanty store, and scorch with fiery eloquence the consciences of those who hoard, till all the church needs to meet this demand shall be put at her disposal.

To Dr. Leigh more than any other, perhaps all others, is the church indebted for the existence of Randolph-Macon College, with the stream of beneficent influences it has been pouring into her church life since it was founded. It was the enterprise he cherished most of all, and one that shall perpetuate his memory as one of the wisest men with whose labors the church has been blest.

It is not claimed, however, that he was the sole instrument in the establishment of this, the first successful effort to found a distinctively Methodist college. The name of G. P. Disosway deserves, as it will always have, honorable mention in this connection, as an ardent friend and supporter of the scheme; but Dr. Leigh was its first promoter, as he was its most influential and life-long advocate. The College stands to-day a monument to his wisely directed zeal for the upbuilding of Christ's Kingdom in the world, and none better could be desired to perpetuate his memory. Its buildings may decay in the lapse of time, but others shall take their places; and when "storied urn" and bronze, or granite piles, in silence point to some forgotten

hero of the world, her walls shall ring with the glad voices of those who seek in them not only the wisdom of this world, but that which cometh from above, and which makes its possessor doubly blest—the inheritor of this world, and of that which is to come.

In 1868 the college was removed from near Boydton to Ashland, Va., where with new buildings and equipment, it has had a career of which its most exacting friends may be justly proud. The plant now includes the Woman's College, located at Lynchburg, Va., with an endowment of more than an hundred thousand dollars, besides the academies at Front Royal, and Bedford City, which cost an hundred thousand dollars each to erect them. These schools, attended by five hundred students, are all the property of the Church, and controlled by one Board of Trustees.

Great as are these results, the services of Dr. Leigh to the cause of higher education would be but imperfectly conceived did we stop here. He was a member of the first Board of Trustees for Greensboro Female College, and by his labors made Trinity College an easier possibility. The tree which he planted is filling both States with its fruitage. The name given to the college wisely sought to bind to its interests the two States, the liberality of whose citizens had given it existence, and to which it must look for its principal patronage. Randolph was a name as illustrious in Virginia as was that of Macon in North Carolina; and, indeed, the two were of national repute. The blending of the two names in one gave each State an identity of interest in the institution, and a common pride in its successful career.

Dr. Leigh was a North Carolinian by birth, and a member of the North Carolina Conference by preference; but he had fixed his residence near the college in Virginia, and was so fully identified with both the Church in North Carolina and the college in Virginia that to him there was no divisional line in feeling or in fact.

The church in North Carolina was, by this means, brought to feel that the college was her property, in common with the church in Virginia; and so fully was this sameness of interest felt, a large share of its patronage was obtained from this State, and a strong feeling of affection engendered for it, which remains with many among us to this day.

Let the college stand in the future, as it does now, and has stood in the past, for "Religion and Learning," as differentiated from culture divorced from religion, and North Carolinians must feel a genuine affection for it, because of their identification with its history—its having been founded by one of our noblest citizens, and bearing, in part, the name of one of her most illustrious statesmen.

The founding of the college being the great work of his life, it is by that he will be chiefly remembered; but this great work was carried to success while he was doing full and exceptionally distinguished service in the pulpits and at the altars of the church. Multitudes attended on his ministry, and to hear him preach was reckoned among the greater privileges of life. The larger part of his ministry was spent in the Presiding Eldership, and the Quarterly Meetings of his district were seasons of gracious visitations. It is said he never preached three sermons, consecutively, at a church without having a revival. Of course he did not preach at all times with equal effect, but his sermons were always carefully prepared, and left no feeling of disappointment with his hearers, except that which arises from comparative excellence.

They never compared him with others, but always with himself; and, sometimes, when he had finished, they were satisfied, but knew *he* could do better. Under one of his sermons, in Franklin county, it is said that sixty souls were converted at a single service—the service continuing through the day, and all of the following night.

I remember to have heard the late Luther Clegg, of

Chatham county, tell delightfully of two sermons preached by Dr. Leigh, while Presiding Elder of the Raleigh District. One of these contained a description of the resurrection of Lazarus. The tomb, the crowd about it, the difference of feeling which actuated them; the weeping sisters, and their touching address, "Lord, if thou had been here, my brother had not died;" the agitation of the Saviour, himself in tears, was so graphically described that the congregation became oblivious to everything save the voice and thought of the preacher. Repeating the command of Christ, "Take ye away the stone," he then exclaimed in trumpet tones, "Lazarus, come forth!" The congregation was startled. The scene was as real to them as it was to the Jews of old. They looked to see the dead man come up before them, and when he added in a gentler but authoritative tone, "Loose him and let him go," some involuntarily left their seats to unbind him.

The other instance occurred in Johnston county. It was a Quarterly Meeting occasion, and Dr. Leigh had preached one of his masterly sermons. Among his auditors at that service was an infidel, attracted to the service by the fame of the preacher. As he left the church he made this comment on the sermon: "I have heard other men preach, and they have struck me sledge-hammer blows; but Dr. Leigh throws at a man *hammer-anvil-and-all!*"

The Rev. John E. Edwards, D. D., writing his personal recollections of Dr. Leigh, says: "I first saw Rev. H. G. Leigh at the Conference held in Norfolk, Va., February, 1836. His personal appearance impressed me favorably. He was then in the prime of his life. He was, I should say, five feet ten inches in height, perhaps six feet. At that time he was not so fleshy as at a later period of life. His face was radiant, and of a very handsome cast and mould; his nose a striking feature; his eyes clear, calm, and full of expression; his head magnificent; his hair rich and lustrous, inclining to ringlets; his complexion

ruddy and bright; his whole physique perfect; his voice unsurpassed in melody, intonation, and compass.

“I heard him preach but once during the Conference session. His text was, ‘I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.’ His exegesis of the text was delivered in a quiet, natural manner. The statement of his text was distinctly announced, the doctrine strikingly illustrated and enforced; but it was not until he came to the application of his subject that he reached the highest power as an orator and public speaker.

“In this department of his great sermon on that occasion he made climax after climax of surpassing grandeur and sublimity. He had a peculiar shrug of the shoulder, and a peculiar breathing, approaching a suppressed cough (I can’t describe it), that always preceded these great and overwhelming outbursts of eloquence. In describing the man who ‘lived after the flesh,’ in opposition to the one ‘crucified with Christ,’ he had occasion to allude to the sensualist; and, in speaking of a certain sin to which this character was addicted, he raised his voice to its high trumpet tones, and in the most impassioned manner pealed out the sentence: “This is the sin that deals damnation round the land; what I should call the very steamboat of hell!” The effect of his sermon was powerful and impressive.

“He possessed an extraordinarily magnetic power over his audience. I have seen vast multitudes, under his camp-meeting, out-door sermons, sitting and gaping—tears falling—lips quivering—apparently unconscious of anything around them; and then, suddenly, by a striking gesture, and a corresponding utterance of the wonderful voice that never broke, I have seen a whole crowd swayed and moved like the forest before the storm.

“On one occasion, which comes up distinctly to my

memory, at a camp-meeting, held at Soap Stone Church, in the Raleigh circuit, some twelve miles from the city of Raleigh, he was preaching to a very large congregation. The subject led him to describe the perilous condition of a sinner, unconscious of his danger. This he illustrated by one of his inimitable figures of speech. He represented a little child in pursuit of a butterfly. In its chase, around and around, it came to the brink of a deep well—for a moment it paused; then it was in the act of extending its hand to pluck a flower. It toppled. Just at that moment he sprang across the platform, and cried out in a most startling and plaintive voice, 'My God, it's gone!' The whole congregation, by a common impulse, sprang to their feet, and many shrank as if they had seen the child actually disappear in its downward descent."

For nearly six years preceding his death he was without an appointment. The strong, well-knit frame, of which a Grecian athlete might have been proud, was tortured by rheumatism; but his zeal for the glory of his Master was unconquerable. He preached at the College and in the neighboring churches as often as his health would permit and occasion offered. Once when the college chaplain was absent he had engaged Dr. Leigh to fill his pulpit for him on the following Sabbath. The Doctor prepared a sermon for the occasion, but, as he entered the pulpit, a different text from that which he had selected impressed itself upon his mind, and the conviction came that he should preach from that, instead of the other. What the one first selected was we do not know. The one from which he did preach was, "He that being often reproveth hardeneth his neck shall suddenly be destroyed, and that without remedy." One who was present says: "The sermon was one of remarkable power, and, at its close, he called for penitents. A large number of students, with streaming eyes, went to the altar of prayer; and that service was the beginning of a revival which embraced nearly all the young men in the college."

We must not suppose from this incident that his sermons were not carefully prepared. Many of his discourses were not only thought out, but they were written in full. He had too high a sense of ministerial responsibility to go before a congregation without having made the very best preparation his circumstances would allow, and too much respect for the intelligence of those who came to hear him to think they could be entertained and benefitted by "airy declamations." His sermons in manuscript constitute about all of his literary remains; yet his mind was of a high order, capable of grasping the most abstruse themes of science and theology.

It has been a matter of surprise, to which those who knew his fitness best, have not failed to give expression since his death, that he did not give the world a volume, or volumes, on some of the great themes with which he was familiar, and for which he was so eminently qualified. But we really need not wonder at this. If he had any ambition for authorship he had no time to gratify the desire. His hands and heart were full of work on lines that Providence had chosen for him, and he wisely concentrated his energies on his pulpit work, and carried to a successful issue the educational matters he had entered upon.

Dr. L. C. Garland, late Chancellor of Vanderbilt University, regarded him as one of the greatest minds of the age, and this opinion is echoed by Drs. W. A. Smith and J. E. Edwards, and, indeed, by all who knew him and were capable of judging.

Rev. W. A. Smith, D. D., said of him in a funeral discourse delivered at the time of his death, "The first time I saw Dr. Leigh was at the Portsmouth Conference, February, 1826. His movements in social life, his speeches and bearing in Conference session, and particularly his preaching, engaged my special attention. I soon determined in my mind, that in many respects, he was by far the

most prominent member of the body. I have known him well since that period; served with him in important public positions; broken many a lance with him in debate; and have found to the present time no reason to change my opinion. Dr. Leigh had few equals in the pulpit. Sound in theology, bold in conception, often brilliant in all his efforts, no less to the heart than to the head, he stood a prince among pulpit men."

Bishop John C. Granberry, says, "My personal knowledge of Rev. H. G. Leigh was slight, chiefly confined to the years of my student-life at Randolph-Macon College. I counted it a great privilege to hear him preach at a camp-meeting in 1848. He had then passed the meridian of his power; but that sermon sustained his fame as one of the foremost preachers of his day, and it was a day of great preachers. The text led him to dwell on the judgments against sinful men and nations which the Holy Scriptures record. His descriptions were graphic, vivid, terrific. He stirred and swayed the multitude. Dramatic genius was possessed by him in an eminent degree, without affection, without seeking, almost without consciousness. The stories he told, and the scenes he depicted seemed present to the senses of the congregation, as they gave themselves up, eye, ear, and soul to the impassioned speaker. When I was a young man, I heard Dr. Landon C. Garland remark that of all the men he had met, he regarded Dr. Leigh as by nature the most highly gifted. I repeated this remark to Dr. Garland while he was Chancellor of Vanderbilt University; he had forgotten it, but said he would not take back the judgment which he had expressed so many years before."

Rev. C. F. Deems, D. D., who was himself a master of assemblies, says: "Dr. Leigh was great as an orator. I have heard Summerfield, Bascom, Maffitt, Breckenridge, Hawkes, Bethune, Cookman, and Henry Clay and his compeers—and I have never heard a man who seemed to me

to approach Hezekiah Gilbert Leigh as a *natural* orator. I never saw him *try* to produce an effect, but the magnetic power of his genius seemed naturally to shoot itself into his audience whenever he was fired with the themes of the Gospel. This power was wondrous, and wondrously unappreciated by its possessor.’

If other testimony be needed to convince the most sceptical, I may point them to the commanding position to which he so early attained among his brethren of the Virginia Conference, and which he held in that, and, afterward, in the North Carolina Conference, to the close of his life. Within six years of his reception on trial, he was elected by his Conference a delegate to the General Conference—a very unusual occurrence—and was re-elected at each succeeding election. He was a member of the ever memorable General Conference of 1844, but sickness prevented his attending. He was also a member of the Convention, called upon the “Plan of Separation,” for the organization of the Methodist Episcopal Church South. He was elected to the General Conference, the most august body of the church, as soon as he was of eligible age, and this fact, and the one to which allusion has already been made, that he was re-elected as long as he lived, in proof beyond question of the high estimate put on his abilities, as well as of the affectionate regard of his brethren.

“But in the midst of a glorious career of usefulness, it pleased God by a most painful and prostrated affliction, to command him to comparative retirement.” About ten years before his death he was attacked by a painful rheumatic affection, which soon became chronic, and, for the most part, disqualified him for any very active service as an itinerant preacher. At intervals his sufferings were very great. Eighteen months before his end he suffered a partial paralysis of his left side, and in July following, a paralysis of the kidneys, which it was thought at the time, would prove fatal in a few hours. He rallied, however, so

far as to encourage the hope that he might recover his usual health. On the 9th of September he was seized with a violent attack of dysentery, which so prostrated him that he sank into a *comatose* state, from which he never recovered, only as he was aroused for a few moments at a time, till he slept in death on the 18th of September, 1853.

His life and labors here have closed; but "he, being dead, yet speaketh." "His works do follow him," and a grateful Church rises up to repeat the commendation which the Master long ago gave him: "Well done, good and faithful servant!" Happy shall it be for us if the recollection of his life and labors shall stimulate us to fulfill in our measure the ministerial office with such fidelity that he and co-laborers shall not be ashamed of us in the kingdom into which he, and they, have entered.

I shall close this address with some reflections on the sources of Dr. Leigh's great usefulness to the church in which his life was spent, and to the cause of Christ in general.

Among these sources of usefulness I would specify the following:

1. *A sound body and an active, well trained mind.*

The description of his bodily appearance by Dr. Edwards, given in the body of this address, though highly wrought, is but the sober truth. A medallion likeness of him, struck by Randolph-Macon College, and furnished me by Richard Irby, Esq., Secretary and Treasurer of the College, (and which I have the honor to present to the Historical Society in his name), and a crayon portrait which I personally present, shows the head and bust of an Apollo. The masters of art could desire no better model after which to fashion a likeness of one of the gods. Revs. S. Lea, J. B. Martin, and I. W. Avent, each of whom knew him well, declare him to have been "the handsomest man they ever saw."

But to this symmetry of form was added a vigorous con-

stitution, which gave him great power of endurance, and enabled him to perform, with comparative ease, tasks which would have been impossible to men less fortunate than he.

A strong mind in a weak body is not to be despised, but a strong mind in a strong body, is one of nature's most priceless gifts. An oil lamp soon burns itself away, but the sun shines on forever.

To a mind not only bright, but strong, he added the embellishments to be obtained by cultivation, in the study of text books, and an acquaintance with what has come to be denominated for their worth—the “English Classics.” This gave him not only the readiness of speech which never allowed him to falter for a word, but an elegance of diction which was a delight to all, and a never failing charm to the more cultured ones among his hearers. And, above all, his intellect had received the anointing of the Holy One; and this gave him an insight into the truth of God which made his thoughts luminous, and gave to his sermons a directness and power not to be obtained by “the trickery of art.” He wrote much, and, by this mental discipline, gave to his discourses a methodical arrangement, an accuracy of statement, and a beauty of expression, impossible to extemporary speech.

2. *He had a clear, and deep, religious experience.*

He was converted at an old-time camp-meeting. His experience was satisfactory after the songs, prayers, and shouts of the meeting had died away. The root of the matter was in him, and in the joy of a conscious possession of salvation, he longed to tell others

“The old, old story
Of Jesus and his love.”

His heart was full of it, and he never wearied in telling about it. Justification, Adoption, and the Witness of the Spirit, were themes on which he delighted to dwell, and

were the solace of his hours of affliction. Dr. W. A. Smith, President of the College, was with him much during his last illness. He tells us: "The topics which interested him most were the faith of assurance, inspired by the Holy Spirit; the rich comfort it afforded him as he drew near the Jordan of death; the bright and glowing light it threw over its otherwise dark valley; the glory that awaited the children of God in the heavenly rest; the curious and interesting inquiries which would be answered in the heavenly state; the difficulties in both mental and moral nature which would be solved; and the glorious advance of mind along the illimitable fields of infinite knowledge, developing at every step of the vast progression; the amazing wonders of Deity, filling the ever-increasing capacities of the immortal soul with that large measure of heavenly joy which the eternal fountain of light and love could alone supply."

At the period when it was supposed he was in a few hours of his dissolution, I spent some time with him. The conversation turning on his state and prospects, he dwelt with peculiar interest on the rich comfort afforded him by the great Bible truth of the Witness of the Spirit; and though he felt confident of a safe trust in Christ, a sweet assurance of acceptance, there seemed to open to his view so bright and glowing a prospect of the truths yet to be revealed in the fields of knowledge and comfort provided by the love of Christ, that he narrowed down, by comparison, the attainments already made to a point so contemptible in his own eyes as to cause him to loathe himself, and exclaim: "Oh, if there were not a days-man betwixt God and me, how could I stand his searching eye! Thank God, bless God, for such a Saviour."

The day before his death I visited him, and found him fast sinking. Just before leaving, as it was not deemed proper to fatigue him by conversation, I only sought to enquire: "Watchman, what of the night?" He turned

his fading eye upon me, and with a smile of triumph playing on his countenance he softly said in reply to my inquiry if he still felt that his trust was in his Saviour: "Oh, yes! What should I do without that? Jesus is with me! My trust is in him alone."

"Calm on the bosom of his God"
He leaned his weary head;
And passed beneath the chast'ning rod
To where the Christ had led.

3. *Another, and the final source, of his great usefulness, which I shall mention, was his consecration to his work.*

He was a man of one work, and seems never to have lost sight of the vow he, in common with all our ministers, take, to "draw all their cares and studies this way." The words of St. Paul, "This one thing I do," might have been the motto of his life. He did not fritter away his life in indolence nor dissipate his energies on that which had no immediate connection with his labors as a servant of the Church. His ministerial life, for the most part, was spent in ministerial work. At that time the districts were geographically much larger than now, and, as there were but few railroads, they were more laborious to travel. The exposure necessary, under such conditions, was doubtless the main cause of the rheumatic affection to which, after a struggle of ten years, other complications having risen in the meantime, he succumbed in death, at an age when he should have been but little beyond the prime of life.

He died in his fifty-eighth year, eaten up by his zeal for God's house and for the glory of His name.

The sword never rusted in his hands. He kept it sharp and bright by constant use, and when it was wrested from his grasp by death "it was warm with recent fight." It has been forty-three years since he left us to be "present with the Lord," and near a half century since his voice and the sound of his battle-axe were heard on the fields of

conflict with "powers of darkness;" but the influence of his life and labors still lives as an inspiration to his successors in the ministry, and an ever increasing blessing to the Church.

"The memory of the just is blessed," and, though his works shall give him immortality, ungrateful shall we be, if we fail to keep his memory fresh in the minds of men. To this purpose I consecrate this effort, in behalf of the Historical Society, and of myself, to whom its preparation has indeed been a labor of love.

The memory of such a life can not perish; but it were a crime in us to contribute to its neglect!

THE HISTORY OF TRINITY CHURCH.

BY JAMES SOUTHGATE, DURHAM, N. C.

Previous to the year 1861 little influence was exercised in this community by the Methodists. The few members who were in this section worshipped about two miles and a half east of Durham, in a church known as Union Grove, which was in the Orange Circuit, and visited regularly by the preacher in charge. On Saturday before the first Sunday in June, 1861, Rev. Jesse A. Cuninggim and others contracted for the building of a church on the site now occupied by Trinity. Captain William Mangum, one of the principal builders in the vicinity, contracted to build this house at a cost of \$650.00. It was built of wood with a shingle roof, and furnished with plain seats and plain altar and pulpit, just such a church as might be found in those days in the country. It had a seating capacity of about 200 persons or perhaps 250. Previous to its completion and dedication there was a great excitement on a subject of Secession and Anti-secession. Party lines were closely drawn and some of our greatest men, honest in their convictions, presented the question to the people with all the earnestness of their hearts, and in this house ex-Governor Graham and Captain John Berry spoke against the Ordinance of Secession and in favor of the preservation of the American Union. Hon. Henry K. Nash and Dr. Pride Jones as earnestly discussed the question in favor of Secession. These were troublesome times and the Methodist pulpit would frequently allude to the injustice of the North, and especially to the bitter animosity on the part of Northern Methodists, which now and then cropped out in the secular press and church papers of the North. There was no more faithful advocate of the Southern side of the

question than the Rev. J. B. Alford, who served the church here about that time. During the years 1861, '62 and '63 he was faithful in the discharge of his duty as minister to this people, and gave every evidence of his devotion to the cause of the South, which men were then upholding on the field of battle and in the tented camp. With their minds excited by war and the rumors of war, there was no room for much revival interest, but many were added to the church during the ministry of this faithful man of God, both by certificate and by profession of faith. His work upon the circuit, known then as the Orange Circuit, was eminently successful, and his name is now held in high esteem by the old Methodists who knew him in that day. He was heard to say on one occasion "that he was pretty sure the Yankees had a through ticket and their baggage checked for sheol." This is given to show his great devotion to the cause of the South, and that he was ready at all times to sacrifice even his life in its behalf.

About the years 1864-'65 Rev. W. M. Jordan succeeded to this charge. He was a devoted servant of God, and at one time professed sanctification. He was ever ready to hold up the standard of his Lord and did efficient work as a revivalist. He kept up all the interests of the church in these times which tried men's souls. The records have not been obtained of the years in which the church was served by this pastor, but there was some increase in the membership, until the house was taken by the Northern army and used for hospital purposes, and otherwise rendered unfit for public worship.

In 1866 Rev. R. S. Webb was assigned to the Chapel Hill church, with Durham, Orange church and Massey's chapel attached. In 1867 the Durham Circuit was formed, consisting of Durham, Orange Church, Massey's Chapel, Pleasant Grove, Mount Hebron and Fletcher's Chapel. Brother Webb continued in this work through the years 1867, '68 and '69, when he took charge of the church in

Durham. He informs the writer that in 1866 the village was small and the church, which had been built a few years before, had been badly damaged by the armies, but that the few noble Methodists in the village and surrounding country rallied and reseeded the church, from which time its growth was steady. He also stated that he had frequently to walk from Chapel Hill to Durham to serve the church, as the war had left the country so destitute that the preacher could not afford to keep a horse. Only two Methodists were living in the village at that time, viz: R. F. Morris and Mrs. J. R. Green, and from all accounts Methodism owes a great deal to that energetic man, R. F. Morris, who had some excellent traits of character. He loved the church and made many sacrifices for its promotion. The following families, besides others living in the surrounding country, held their membership in Durham, viz: Washington Duke, Z. I. Lyon, James Stagg, N. W. Guess, John and Grey Barbee, William Proctor and Wesley Cole. During this pastorate Rev. John A. McMannen and D. C. Parrish moved to Durham and united with the church. These families composed the body which formed the nucleus out of which the Methodist church grew. There were many glorious revivals during the four years of Brother Webb's administration and many added to the church, some of whom have become quite prominent. A few may be mentioned. On the 20th of August, 1869, the records show that the following persons united with the Methodist church, viz: Maggie L. Guess, Ben N. Duke, J. B. Duke; and on September of the same year, Nannie B. Lyon, Ann E. Durham, Mattie E. Lyon, W. J. Lyon, R. F. Morris, and several others. Brother Webb refers to an incident which occurred just at the close of the war. President Johnson and others were on their way to attend a commencement at Chapel Hill, and had just walked out on the piazza of the hotel when old Mr. Pratt, a well-known pioneer of "Ye Olden Time" (dressed in a blue spiked-tail

coat with brass buttons), who had been greatly troubled about the curtailing of his liberties by military orders, walked up to President Johnson and said; "Mr. Johnson, can I make brandy?" The President smiled and turned him over to General Sickles, who was standing by.

Brother Webb made an effort for prohibition in Durham in these days of her infancy, and at an election held the prohibitionists came in one vote of succeeding. The saloon men turned the tables on the preacher and drove him from the town in the following way: There was but one house for rent in town, which he had been occupying for two years, and they offered \$20.00 more for it than he could pay. The result was that he had to live in Chapel Hill the last year he served this people. As a consequence he has appreciated living in a parsonage ever since.

Rev. John Tillett was preacher in charge of Durham Circuit during the years 1870 and '71. After making one or two rounds and many pastoral visitations he found some irregularities, and at a quarterly meeting held at old Bethel church about April, 1870, he made complaint, in his report on the general state of the church, that some of his members had not been conforming strictly to the rules of the discipline. At this some took exception, and a discussion ensued. This gave rise to much disaffection and many were aggrieved that the preacher should carry the matter into the pulpit, although some concluded that it was owing to his zeal for the purity of his flock. In order to bring the matter to a settlement charges and specifications were preferred against Brother Tillett, and an investigation was made by the presiding elder and a committee of preachers. The charge was immorality, in that he had made statements from the pulpit which could not be sustained. They, however did not find him guilty of the charge, whereupon thirty-one members of the church withdrew. Among these were R. F. Morris and family, Rev. John A. McMannen and family, Col. D. C. Parrish and

family—except Mrs. Emma A. Lockhart—John and Grey Barbee and their families. Under the leadership of Rev. J. A. McMannen several members united with him in a society of nineteen members, and they established a church near Lipscomb's Cross Roads. The attempt was made to form other societies to be called independent Methodists, but in this he failed. His plans ended by his being restored, together with his Lipscomb congregation, to the Methodist Episcopal Church South, and he died in its communion at peace with God and man. This occurred during the first and second years of the ministry of Brother J. J. Renn, who followed Brother Tillett; in fact the former succeeded in restoring the thirty-one members which had left during the former pastorate. These difficulties threatened at one time the dissolution of the church at this place and injure the advancement of Methodism, but Time, the great healer of all things, and the spirit of love and conciliation displayed by Brother Renn, saved much bickering and strife, whereby the church was doubtless made stronger than ever and went forth conquering and to conquer. Enough has been learned from those who were actors in these scenes at the time to prove that Brother Tillett was conscientious in the administration of the discipline and left the church upon a higher plane of piety and better prepared than ever for the revival seasons which followed. He has gone to his reward and has doubtless many stars in the crown of his rejoicing.

In the year 1872 Rev. J. J. Renn was sent to this charge and served four years. We learn from him that when he came to this place, Durham had about 300 inhabitants and all of Methodism was embraced in one congregation. About that time the town took a rapid growth and Methodism with it. During the year 1872 the church building was an unfinished shell, but through the efforts of the Ladies' Aid Society the first fair and festival ever seen in Durham was held. It continued for two days and nights

and was immensely popular. Enough money was secured to make important repairs to the church, such as plastering, remodeling the pulpit, furnishing new pews and painting the building inside and out. This church in the same year was one of nine composing the Durham circuit, the other churches being Orange Church, Pleasant Grove, New Bethel, Mount Bethel, Hebron, Stagville, Fletcher's Chapel, Massey's Chapel. At the end of the year New Bethel was taken out, leaving eight. Near the close of 1873, Durham, Orange and Massey's Chapel were set off in one pastor's charge and remained so until 1875. At the Conference of 1875 Durham was made a station. When Brother Renn took charge of the church in January, 1872, the membership was 57, and during his four year's pastorate there were added to the membership: By restoration, 27; certificate, 67; baptism and ritual, 68; which added to the former members, 57, made a total of 218. Removed by death and otherwise, 17; leaving a total at the end of the year 1875, 201 members. He informs the writer that during these four years there were many gracious revivals every year, and from the summer of 1872 the general state of the church was very good. The members were divided into small classes under competent leaders, and prayer meetings were held regularly in private houses. Visible results followed and spiritual strength developed rapidly. The church paid annually for the support of the ministry in 1872, \$162.30; in 1873, \$169.40; in 1874, \$696.95; in 1875, \$781.10. Its contributions to other objects developed in proportion to the above. We find the following brethren on the official board during this pastorate, viz: James Stagg, exhorter; W. W. Guess, R. W. Cole, Washington Duke, D. C. Parrish, J. S. Lockhart, W. B. Proctor, S. A. Thaxton, J. W. Gattis, Alexander Walker, A. Nichols, Sr., J. S. Carr, J. T. Driver, John A. McMannen, local preacher, A. Nichols, Jr., A. D. Wilkinson, Wallace Styron, exhorter, Wm. Halliburton, G. F. Watts. The fol-

lowing marriages are recorded : J. S. Carr and Miss Nannie G. Parrish ; Robt. E. Lyon and Miss Mary E. Duke ; T. G. Cozart and Miss Bettie F. Walker ; B. L. Duke and Miss Mattie V. McMannen ; William Halliburton and Miss Fannie V. Parrish ; Rev. E. R. Raven and Miss Annie E. Styron ; Dr. A. G. Carr and Mrs. Annie E. Moore. The following deaths of prominent members are recorded, viz : R. F. Morris, Mrs. Annie E. Whitt, R. W. Cole, C. H. Lyon, Sarah Barbee, A. Nichols, Sr., W. J. Green, Mrs. Rebecca J. Morris, Mrs. Caroline Morris, Rev. John A. McMannen. The last act of Brother Renn was to read the burial service over the remains of Brother McMannen. The text of his first sermon to this charge was "God is Love," and the last, "The Grace of the Lord Jesus Christ and the Love of God and the Communion of the Holy Ghost be with you all, Amen." He states that the memory of those years is a precious benediction to him now. The light of heaven seems to shine on him from the alter place of the old church, from the homes of the truest friends he ever had, and from the cemetery where the ashes of some of them are sleeping. Through many of the members who were the parishioners of this devoted preacher of the Gospel of Christ, we learn that Methodism took a new and firm hold upon this community and that under the guidance of the Holy Spirit many were consecrated to the work of the Master. Through his influence also, some of the most prominent men in Trinity church of to-day, and who have in great measure dictated its policy and watched with concern its progress from year to year, were brought to Christ during the refreshing seasons of revival in the years just mentioned. Probably the most important work of Brother Renn was to harmonize the discordant elements of the community and bring back to its communion several prominent families who had left in 1871 to form other congregations. This policy seemed to be in accordance with the injunction in Holy Writ, "If a brother be overtaken

in a fault ye which are spiritually-minded should restore such a one in the spirit of meekness and brotherly love." Rev. J. A. McMannen was one of the most noticeable of those restored, and he lived thereafter in peace with all and died in the faith of that Gospel which he had so often proclaimed to others.

Rev. W. H. Moore succeeded Brother Renn in the year 1876, when the church had been made a station, and the principal work of these years was its organization as a separate charge, and Brother Moore states that it was possibly the most uneventful year of all his ministry. There was some revival interest during the fall and a few accessions were made to the church, but they were mostly young people. There was not a death in the congregation during the year, nor was there a marriage celebration by Brother Moore. His preaching was of a high order and greatly enjoyed by his people. He was sincere in all his actions, faithful in the performance of duty, and left with the good will of the entire church.

He was succeeded by Rev. W. H. Call, who stated in a letter to the writer that when he reached Durham in June 1877, he found the social element of the church needed special attention. It was a town of strangers collected from all sections of the country, of all sorts of dispositions and training, and it taxed his time in gathering many of these into the Methodist Church, and he believed that his labor in this direction was not without its fruit. During this pastorate Rev. Dr. Leo. Rosser, of Virginia, labored with this church in a meeting lasting about six weeks, and although there were not a great many converts, much good was done. Many consecrated themselves to the service of their Master and some valuable members were received into the church; prominent among these was Brother Thomas L. Peay, who was converted in this meeting and cast his lot with the people of God. The preaching of Dr. Rosser won all hearts. It was of a superior order and always

accompanied with the demonstration of the Holy Ghost. He was a man of great faith and has gone to his reward, doubtless carrying many sheaves with him. Brother Call says in his letter to the writer: "Your sainted father died during the year and it was my good fortune to have the privilege of visiting him often during his last illness, and it was a benediction to go to his room." This pastor was much attached to the people of Durham and he now remembers them most kindly.

The ministry of F. H. Wood was embraced in the years 1879 and 1880, and it was during these years that the founding and building of Trinity Church were projected. Brother Wood and his faithful coadjutors among the laymen, worked hard upon the congregation before the plans were submitted and the contract made for the new building. The corner-stone of Trinity Church was laid in the year 1880, and the address upon that occasion was delivered by Hon. A. H. Merrimon, now dead. The subject of his address was, "The Influence of Christianity on the Mental Interests of the World." It was listened to with undivided attention by a large audience, and the verdict was unanimous that it was a masterly effort. Two marriages were celebrated during this pastorate on the same day, viz: the 13th of November, 1878. Not one of the parties to these contracts were members of Trinity Church, and all were of different churches. They were Henry T. Jordan, of Henderson, N. C., Methodist, and Miss Annie I. Wynne, a resident of Durham, Episcopalian; Chas. P. Howerton, Baptist, and Mrs. Ducey, Catholic. Both of the latter lived in Durham. It was during this pastorate that one of the greatest revivals that the church had yet passed through was held by the Quaker preacher, Mrs. Mary Moon. Large additions were made to the membership and a deep work of piety and consecration was the result. A young man's prayer meeting was started after this revival and kept up for many years. One of the impor-

tant events of Brother Wood's pastorate, besides the projection and building of Trinity, was the building of McMannen Chapel, three miles west of Durham, and the organization of the society by him. He was a zealous pastor, well acquainted with all the details of station work, and ever to uphold the doctrines of the church of his adoption. He has always been a Methodist in the true sense of the term. Although he worked with greatest assiduity for the completion of the new church, yet it was destined that the dedication should be under the administration of another, for after three years of faithful service he was succeeded in December, 1880, by Rev. Jesse A. Cuninggim, who remained two years.

During the first year about thirty-five persons were converted and added to the church, and about fifty during the second year. On the first Sunday in June, 1881, just twenty years after the occupancy of the first church, new Trinity was dedicated by Rev. N. H. D. Wilson, the Presiding Elder. This was an occasion which had been looked forward to with great pleasure by the entire congregation, who had worked so hard and prayed so fervently for the success of the enterprise. Several of the old pastors were present and took part in the service, viz: Revs. R. S. Webb, J. J. Renn, F. H. Wood and W. H. Moore. About \$4,000 was raised to finish and furnish the church by the arduous labor of Brother Cuninggim. During this pastorate, among others, the following were brought into the church, viz: Samuel H. Turrentine and family, Chas. C. Taylor, James and Bettie Gibbons, Mrs. Luena McCabe, J. B. Whitaker, Jr., Charles Whitaker and family, L. W. Grissom and wife, H. N. Snow and wife, Mrs. Emma Anderson, Mrs. Decie H. Proctor, Mrs. Laura C. Middleton, Geo. S. Scruggs and wife, J. Scott Burch, Louisa M. Perry, Mary E. Perry, Emma Leathers, Lena Cox, E. W. Kennedy. It was about this time that the plan was projected of using the old church for a female seminary, and it was

soon carried into effect, and for several years there was a good patronage by the Methodists of the town. The seminary continued until the year 1893, when it was abandoned, the building was removed and a parsonage erected on the site. One of the most interesting incidents of this era of Methodism, was the reception of Chas. J. Soon, a Chinese boy, under the patronage of Trinity Sunday-school. Rev. T. Page Ricaud gives the following account of him: "He was born in one of the Eastern provinces of China, where his social position was good, judging from the fact that his uncle was a Mandarin, which is considered no ordinary position, there, in social circles. Being of an adventurous spirit, at about 16 years of age he ran away from home. He took position on an American vessel as cabin boy, came to the city of Boston, and being considered very precocious, he was taken charge of by Captain Gabrielson, who was in command of the steamer Colfax, then stationed at Boston. While in port, he was noticed by a pious Presbyterian lady, viz: Miss Harriette Carter, 14 Western avenue, Cambridgeport, Mass., went to her Sunday-school, and was instructed in the principles of the Gospel. After awhile the steamer was sent to North Carolina, and Charlie was appointed steward. On board there was a pious man by the name of Jones, filling the position of boatswain, who took an interest in him (Charlie), and whenever ashore, attending Divine worship, he always induced him to accompany him. At a meeting held by me at Southport, on a Sunday night I called for mourners, and he came forward for prayer, but was not converted. The next week, at Fifth Street M. E. Church, on Wednesday night he found forgiveness, and the following Sunday morning was baptized and taken into the church, and became a faithful member. After awhile he became exercised concerning his relatives in China, and anxious for their conversion. I at once felt convinced that God had work for him to do in his native land, and took

him into my family, where we endeavored to train him in the elementary principles of our blessed religion. The question now arose concerning his preparation for the great work before him. I at once consulted with Col. Julian S. Carr, who, with his usual generosity, invited him to his home, most cheerfully, and the Colonel induced the Durham Sunday-school to become enlisted in his behalf, and got him entered in the fall session of Trinity College, and from there he was sent to Vanderbilt University, all the time showing his aptness for the acquirement of knowledge. After spending two years at the University, he attended Conference at Charlotte, N. C., passed the usual examination very creditably, was ordained Deacon, and in due time left for China, as a Missionary from our Conference. After his arrival there (China) he labored a few years on circuits, but in the meantime having married, he found the amount allowed inadequate to his support, and was forced to locate. Fortunately, immediately following, the American Bible Society employed him as their agent at Shanghai, which position, with teaching school, aided by his good wife, enabled him to live. He also is pastor of a large church in the city, as I have been informed, and is very useful. I have always, since knowing him, regarded him as both wonderfully precocious and gifted, and not lacking in moral courage. The prayers of Trinity Sunday-school have often ascended in his behalf, and it still prays that the Holy Spirit may help him in his work and finally bring him to the abode of the Saints in Light.

For the years 1883 and 1884, Rev. T. A. Boone was pastor, and gave faithful service to the church. There were two revivals of some interest. One conducted by Miss Paynter, of the Quaker church. It was thought by some that her preaching was of a higher order than Mrs. Moon's, though the results of her meetings here were not so manifest, nor were so many brought into the church as in the revival by Mrs. Moon, during the pastorate of F. H.

Wood. Brother John F. Butt had heard both of these Quaker ladies referred to, and was asked which he considered the better preacher and the greater revivalist. After considering awhile he said that it was difficult to decide, but finally remarked, "Mrs. Moon sings." He therefore gave the verdict in favor of Mrs. Moon. In a report made by Brother Boone, at the Church Conference on July 16, 1883, he gave the number of members on the church register as 293, twenty-nine of this number having been added recently. Unusual interest was taken about this time in the Sunday-school, and large additions were made. At this same Conference the Superintendent of the Sunday-school reported 7 officers, 20 teachers, 215 pupils, or a total on the roll of 242, and the total collection from the Sunday-school for that year was \$211.24. In the year 1884 a revival was held, Rev. Dr. John T. Bagwell assisting. In May, 1883, Wallace Styron, an exhorter in the church, died. This aged man of God came from near Ocracoke, in Eastern North Carolina, in the early days of Durham, and by his faithfulness and pious walk, endeared himself to many in our community. He died in the triumphs of the Christian faith, and left behind him a large number of friends to mourn his loss. In August, 1883, Minnie Moore, the beloved daughter of Mrs. A. G. Carr, died, and little Mary, the daughter of Col. W. T. Blackwell, in the same month. Mrs. Wilkinson, the mother of Mrs. A. B. Cox, died sometime in the spring of this year. Col. D. C. Parrish, one of the most prominent members of the church, died in June, 1884, and in token of love by his family and friends, and his life of usefulness to the church, a beautiful memorial window perpetuates his memory. Thomas D. Jones and Miss Mattie L. Southgate were married during this pastorate, also Robert L. Walker and Miss Eva P. Halliburton, and J. S. Mesley and Miss Maid Turrentine. During the year 1884 Brother Boone began agitating the question of dividing Trinity congregation and

the building of a new church in West Durham. He was rebuked for so doing. But time has proved the wisdom of the movement. He also divided the city into nine parts and appointed eighteen official men to hold monthly prayer meetings, which brought about some good results. Action was taken toward the purchase of a parsonage, and Brother Boone secured, by subscription, \$2,800. The house known as the William Halliburton dwelling, near the church, was purchased and used as a parsonage until the present one, on the seminary lot, was occupied by Brother Beaman in 1893. At the fourth quarterly conference Brother J. S. Carr, who had for several years served the Sunday school with distinguished ability, resigned his superintendency in these words :

Rev. T. A. Boone :

MY DEAR SIR—I beg to tender to you my resignation as Superintendent of the Sunday school at Trinity Church. I beg to thank you and your Board of Stewards for the confidence heretofore reposed in me, in esteeming me worthy to fill this very honorable position. May the love of God and the grace of our Lord Jesus Christ and the communion and fellowship of the Holy Ghost rest and abide with Trinity Church in all her relations and connections, and may an abundance of love and grace abound in the hearts of her elder, pastor and all her membership, is the humble prayer of

Your Brother in Christ,

J. S. CARE.

This resignation was accepted, provided he would serve in his capacity as superintendent until the close of the conference year. He was succeeded by E. J. Parrish, who was elected at the first quarterly meeting the following year, and has served the school continuously to the present time (1895) most acceptably. His great success in this department of church work is evidenced by the steady growth of the Sunday school during his incumbency.

At the Conference held in Wilmington in November, 1884, Rev. B. C. Phillips was stationed at Trinity Church by Bishop Parker. No pastor, up to this time, had entered upon the duties of his charge with brighter prospects of success. His sermons evinced careful and prayerful study.

He was a deeply pious man, fully consecrated to his work, energetic and active in pastoral labor, but exposing himself in bad weather, he contracted pneumonia and died in March, 1885, a few months after his term began. A memorial window in the church testifies the great esteem in which he was held by those who mourned his untimely death. It was indeed a sad affliction to the congregation, and there are persons who now remember with love and affection his kind ministrations during his brief sojourn among us. The sum of \$500 was donated to his widow for her support during the unexpired part of the year.

Rev. W. S. Davis was called to occupy the pulpit made vacant by the death of Brother Phillips, and filled it with acceptability to December following. There were a goodly number received into the church by certificate and profession of faith, and more than usual interest in infant baptism was manifested, the record showing a larger number of children baptized during the year than for several years previous. All the interests of the church were kept up by Brother Davis until the conference year closed. At the fourth quarterly conference he reported the Sunday school as the pride of the church, well organized, growing in numbers and interest, and doing a glorious work. Its influence was seen during the revival, at which most of the converts were pupils of the school. On October 31, 322 pupils were on the roll, which was a gain of 47 during the quarter. The incident of greatest interest during this pastorate was a union meeting held by Methodists in connection with the Baptist and Presbyterian churches under a gospel tent, located east of the church in front of the Hopkins House. The meeting continued seventeen days and resulted in great blessing, both to the church and community. Thirty-three members joined Trinity Church by profession of faith and twenty-one by certificate. Sixteen adults and two infants were baptized. Great harmony prevailed between the several denominations representing the

union meeting, and the Christian people are reported as praying for and confidently expecting a more glorious meeting during the coming spring under their gospel tent, which had been paid for and stored away. (We regret to state that it was *not* insured when burned in the Parrish warehouse.) Mrs. Pattie Walker and Mrs. Luena McCabe are recorded among those who died this year. The trustees report at this time one brick church building and lot valued at \$20,000, one frame parsonage and lot bought this year for \$3,000, and one female seminary and lot valued at \$2,000. It was during this same quarterly conference that a committee, informally appointed, secured \$1,625 in pledges for a new church to be erected in "West End Durham," and a tender of five different lots from which to select a site for the church. On a motion of Rev. A. Walker, the following building committee was appointed for the "East End Church," known afterwards as Carr Church, viz.: Brothers J. M. Odell, J. S. Carr, J. B. Walker, A. H. Stokes, W. Duke, T. D. Jones and J. C. Angier, and for the "West End Church," W. Duke, J. W. Gattis, S. A. Thaxton, G. W. Burch, A. Wilkerson, J. Ed. Lyon, B. N. Duke, J. S. Lockhart and J. H. Southgate.

Rev. W. S. Creasy took charge after the Conference held in Charlotte in November, 1885, and proved to be one of the most popular preachers which had yet served the church. Large congregations assembled at the morning and night services on the Sabbath, and the weekly paper-meetings were well attended. A gracious revival occurred during this pastorate, which resulted in the conversion of about one hundred and twenty-five souls, one hundred of whom joined the church. The meeting continued in Trinity for five weeks, and was then transferred to Main Street Church and continued there for three weeks. Eighty professions were made and most of them joined that church. During the pastorate of Brother Creasy about one hundred

and seventy-five persons were received into our communion. The funeral of Miss Annie M. Southgate, who died on the 21st of September, was conducted by Brother Creasy. She had been an active member of the church, and was noted for her kindness to the sick and afflicted. By the unanimous request of the "Ladies' Aid Society," of which she was an active member, a memorial window was placed in the church. Z. I. Lyon, for many years a devoted Methodist, died during this pastorate; also Mrs. Annie Henderson and Dr. R. W. Thomas. The following marriages were celebrated by Brother Creasy, viz.: P. W. Vaughan and Miss Emma Leathers; A. H. Stokes and Miss Mollie Angier. These two years, said the pastor, were successful in many respects. The church was in a harmonious condition and the spiritual state was good. The churches known as Carr Chapel and Main Street were organized during the year 1885 as East and West Durham. Next year they became separate charges, each having a pastor. There was a grand union rally of the three churches held at Trinity, at which more than \$6,000 was raised to liquidate the debt on all of them. It was a memorable and successful day, never to be forgotten by those who were present. Bishop Galloway preached at and dedicated Main Street at 11 o'clock A. M., preached at and dedicated Carr Church at 3 P. M., and at night preached to a crowded house in Trinity Church with great power. This writer has often heard that one man cannot be expected to preach but one good sermon the same day. This, however, was an exception. The three sermons by the bishop on this interesting occasion were all grand displays of oratory and impressed the hearts of the hearers, and were accompanied with the unction of the Holy Ghost. Under all the circumstances, this visit of Bishop Galloway, the foundation of two additional societies, and the building of two churches by the Trinity congregation, made this pastorate one of the most interesting to Methodism in Durham that had ever occurred,

and stampèd its influence upon these people as never before. During the revivals alluded to above, Dr. Creasy evinced the power of endurance in an eminent degree. He did all the preaching, except five days at Trinity, and nearly every night for three weeks following at Main Street, and he asserts that taking all in all these were the best meetings he ever attended. Main Street Church has been enlarged and its borders extended so that nearly all of the western portion of Durham worships there. Carr Church also has made substantial advancement in its work in East Durham, and is to that people a power for good. Revivals have occurred in both of these churches and many souls been brought to a knowledge of the truth.

Rev. Dr. E. A. Yates succeeded Rev. Dr. Creasy, and for the years 1888, 1889 and 1890, filled the pulpit of Trinity Church with great acceptability. His sermons were powerful and impressive. There were, perhaps, more persons taken into the church during this pastorate than at any other time, for it was during his administration that the renowned Sam P. Jones held most remarkable meetings in Durham, beginning on the 17th of October, 1888, by which the church was revived and hundreds of souls converted and added to the various churches of the town. Parrish warehouse was used during this meeting. Throngs of people crowded from the various parts of the city and surrounding country to hear this wonderful preacher of the Gospel. He visited Durham two years in succession, and while the revival interest at the second was not so great as at the first visit, yet larger crowds attended his ministry, and a most profound impression was made upon the church. A cordial invitation was extended to all denominations to take part in these revival services, and all seemed to be deeply interested. Probably more attention was paid to the holding of church conferences by Rev. Dr. Yates than others who preceded. The work of class-leaders was more particularly attended to as a result of the

Jones meetings, and the reports that were brought in from time to time from the leaders were most encouraging. The condition of the Sunday school was also healthy. The attendance upon its sessions were also good during the years 1888, 1889 and 1890. From a statistical report made of Trinity Sunday school for Sunday, August 14, 1889, we find the membership of the school consisting of 9 officers, 31 teachers, 272 pupils; a total of 312. For 1888, 298, and the same number for 1887. The average attendance in 1887 was 222; in 1888, 235, and in 1889, 244, showing a slight increase. The contributions during 1887 were \$502.84; in 1888, \$504.29, and in 1889, \$470.30. In view of the fact that large drafts were made on this Sunday school from Main Street and Carr churches, these figures are remarkable. The following deaths occurred in 1888: J. T. Driver, who had been a trustee and official member from the very earliest days of the church here. Samuel A. Thaxton went to his reward. Although he did not die in the communion of Trinity Church, he was a member for many years, and wrought hard from 1872 for the upbuilding of Methodism in Durham. He engaged earnestly in its pioneer work, and being one of the official board, insisted that they repair the old church, and was one of the most energetic advocates of the building of the new church. Living in the West End, he considered the necessity for a new church in that portion of the town, and was among the first to advocate the building of Main Street, and when completed, thought that he should cast his lot and influence there, which he did. He was a zealous worker in the Sunday school and in all the interests of the church. He died in peace and his funeral was conducted from Trinity Church by Rev. Dr. Yates. In the same year died also Dr. T. W. Harris, who came here from Chapel Hill church, Daisy L. Robbins, Effie Rollins and Numa Durham. In 1889, Mrs. James Southgate, Cora L. McMannen, Mrs. W. H. Stephens, Miss Pearl Yates and Mrs. J. C.

Younger passed from the church militant to the church triumphant.

One of the most important undertakings during the pastorate of Dr. Yates, was the projection and completion of Trinity College, which will for ages stand as a monument to the benevolence, energy and enterprise of the city of Durham. While many devout Methodists in various parts of the State were deeply interested in the success of the college, and a great many friends of "Old Trinity" were bitterly opposed to its removal to Durham, yet it must be admitted that the greater burden of the expenses of this huge enterprise was borne by our citizens. It is well known that our liberal, and enterprising friends, the Dukes and J. S. Carr, contributed largely and almost entirely the money and land required for the college, and it was a grand time for Durham when the corner-stone was laid. We are indebted to the *Trinity Archive* for the following account of this interesting occasion: "According to the announcement, the corner-stone of the main building of the college was laid at Durham November 11, 1890, under the auspices of the Masonic order. The evening was beautiful and inviting. Early in the afternoon the people began to assemble on the grounds, when the procession, which was formed in town, arrived on the spot. There had already an immense crowd gathered to do honor to the occasion. Trinity College suspended operation at the old stand in Randolph county for that day, and a large number of the boys, as well as several members of the faculty, were with glad hearts in attendance to catch a glimpse of the new scene of operations, and for the purpose of witnessing the ceremonies, which were to them peculiarly interesting and important. The military company was on parade and the band interspersed the exercises with delightful music. The two orators of the day, Gen. R. B. Vance, who delivered the Masonic oration, and Hon. T. J. Jarvis, who favored the attentive audience with the

“Educational Address,” were listened to with interest. Both orations were excellent productions and in every way worthy these talented gentlemen. Altogether it was a day not to be forgotten in the history of the college, but will ever stand to mark another epoch in her onward march toward still higher and greater success.” The work was prosecuted with vigor by C. H. Norton, the contractor, and the beautiful structure was dedicated on the 12th of October, 1892.

Rev. R. J. Moorman succeed Rev. Dr. E. A. Yates and served the church during the year 1891. In his report to the second Quarterly Conference, he stated that the general state of the church was encouraging, the condition of the finances gratifying, and from all the indications, progress had been made. Fifteen conversions were reported as the result of a revival, most of whom joined the church. A goodly number were received during the year by certificate. He reported the Sunday school in good condition, and the number on the roll showed an increase over the last year. He called attention to the contracted facilities for the accommodation of the Sunday school, and advised the building of a new Sunday school room. In his final report for the year, he called attention to the fact that all the collections ordered by the Annual Conference had been paid in full, and that the collection for Foreign Missions far exceeded the assessment. He reported on the roll of members 452, which was a net gain of 24 over the previous year. He reported the congregations as good as usual, with some indication of divine power and blessing. The marriage ceremonies performed were: Prof. Thomas J. Simmons and Miss Lessie M. Southgate; Louis Barnes and Miss Uva Lyon. The following deaths were among those recorded, viz: Emma A. Lockhart, Ruth A. Parrish. These had been members of Trinity Church from its early beginning, and were faithful to every trust. Father, mother and daughter are now united in the church above.

Rev. R. C. Beeman served the church during the years 1892 and 1893. Early in his pastorate he saw the necessity of building a new church or making such repairs in the old one as would give more seating capacity, and better facilities for the Sunday school, and in general to have a building more in keeping with growth of Methodism in the town. It was soon determined to have estimates made, and the opinion of the best architects was obtained, plans submitted and the contract was let out to Messrs. Porter & Godwin, builders at Goldsboro, N. C. The congregation engaged the court house as a place of worship. Conducting this immense undertaking and the inconvenience of the court house for accommodating the congregation comfortably handicapped the pastor very considerably: yet, in spite of all hinderances, he kept his people together, and there were a goodly number of accessions during the pastorate. Of the Sunday school he reports to the Quarterly Conference that it was well equipped and doing faithful and efficient work. He also reports the Sunday school in North Durham, in charge of Brother P. M. Briggs as superintendent, as doing faithful work. He reports that there were more family altars among the membership of Trinity Church than any other of his acquaintance, and, taking all in all, he did not know a church of larger possibilities and better outlook than Trinity. While not perfect, and having peculiarities as all churches have, yet it has a large constituency of true, godly, consecrated men and women who count it all honor that they have been given a place in the Kingdom of God's dear Son and endeavor to glorify Him in their bodies and their spirits, which are his. The following deaths, among others, are noted: Thomas C. Goodson, John A. Cox, Lena Perry; and in 1893, Mrs. Robert E. Lyon, who had been for several years an active member of the Ladies' Aid Society, and prompt in the performance of all her church duties. A beautiful altar rail has been placed in the church in memory of her great

worth and service in the cause of Christ. Mrs. James H. Southgate and Mollie Whitted died in peace and "have gone up to join the church of the first-born, whose names are written in heaven." Among those who united with the church by certificate may be mentioned Rev. W. H. Pegram and family, A. B. Cox and wife, May Allen, Charles C. Weaver. The Epworth League was established in the latter part of this pastorate, but an account of the organization will appear later on. The friends of Trinity College realized to the fullest extent their fond anticipations in seeing this noble structure completed and dedicated, as before announced, on the 12th of October, 1892. We also acknowledge our indebtedness to the college *Archive* for the following account: "Trinity College has been formally set apart for the great work for which she was intended. The ceremonies took place on October 12, and surely the participants could not have celebrated the discovery of America in a more appropriate manner. The dedicatory sermon was preached at 11 o'clock A. M. in Main Street Church, by Dr. Hoss, of the *Nashville Advocate*. The sermon was in keeping with the occasion; a discourse pregnant with logical reasoning, rather than with flights of eloquence. At 2 P. M. the parade formed in the city square and marched to the Park. The city band came first and was followed by the different fraternities; military company, and a throng of citizens. In front of the main building the column was met by the faculty, students and visitors. The whole crowd then proceeded to the Inn, where Captain Parrish delivered a warm address of welcome, to which Dr. Crowell, the president, responded. Mr. Washington Duke then formally presented the main building and the Inn to the board of trustees. Next, Hon. J. S. Carr, in a very neat and appropriate speech, presented Trinity Park. Dr. Crowell presented the technological building, erected in memory of Laura K. Crowell. Dr. F. S. Reid presented the furniture in behalf of the donors.

The board of trustees made suitable acknowledgment of the various donations through their spokesman, Rev. Dr. E. A. Yates. Long may Trinity College live to bless the young men of this State, and be instrumental in training thousands for the pulpit, the press, the bar, the school-room and the farm."

Rev. B. R. Hall became pastor in 1894, just about the time of the completion of New Trinity. The first occurrence of interest during this pastorate was the opening of the church. These interesting services were held on the fourth Sunday in January, 1894, and as Rev. R. C. Beaman had nearly completed the work before his term as pastor expired, he was invited to officiate on that occasion, and preached able sermons both morning and night, to the delight and gratification of his many friends in the congregation. The interest in the Epworth League being on the increase, a report was called for at the first quarterly conference in this year, and that we may get an idea of the work of the League we insert the report made by the President, M. W. Reed, at that meeting:

Organized in Trinity Church September 28th, 1893, with 104 members; received since, 28; total members, 132. The League is composed almost entirely of the young people of the church and congregation, and the interest and enthusiasm shown are remarkable. It has truly been a success from the beginning.

The devotional department has been arranged for and had devotional meetings every Sunday afternoon at 4 o'clock. The character of these meetings has been discussion of Biblical topics, prayer, praise and experience meetings, and have been participated in largely by the members. The attendance varies from 75 to 125.

The literary department, so far, has only attempted to have such meetings every Tuesday night as would tend to entertain and cultivate the social features of the church. We have given one public entertainment for the benefit of the poor.

The charity and help department has done a good work among the poor and sick, so far as our time and means would permit. Besides contributing to their necessities we have tried to encourage parents to send their children to Sunday school, as well as to attend upon the preaching of God's word themselves.

We have raised during the quarter	\$43 11
Have expended	33 22
	<hr/>
Leaving balance on hand	\$ 9 89

Some revival interest has been manifested during the year, and as a result there were several accessions to the church. The following were reported at the second and third quarterly conference by certificate or profession of faith: Mr. H. N. Snow and wife, Mrs. Boggess, J. W. Jenkins, and three sisters, Mrs. H. Cobb and M. Cobb, the Misses Cozart, R. B. Crawford, R. B. Boone, Arthur Cobb, Maude Lambe, Mary Piper, Alice Lamond. L. L. Chamberlain and wife, C. E. Turner, Profs. M. H. Lockwood and Edwin Mimms, and Rev. R. H. Black.

The following died in peace: Mrs. Mary Whitt, an old and faithful member of this church. Prof. B. C. Hinde, of Trinity College, after great suffering, passed to his reward, and Mrs. Fannie B. Stone and Mrs. Agnes Cooper are also found on the list of those who passed beyond the river. In his report to the fourth quarterly conference, Brother Hall states "that his intercourse with the board of official members of the church has been exceedingly pleasant, and to them he has been indebted for much kindness." All the interests of the church have been kept well in hand. Our congregations both morning and night have usually been good, and the general welfare of the church seems to dwell in the hearts of its members.

To sum up all, Trinity Church has impressed itself upon Methodism in this community in no uncertain way. Coming as it did, almost from the throes of war and famine, it emerged from one of the darkest periods in our church's

history, and like a steady light has illuminated the pathway of many a traveler to the grave. It may truthfully be called the Mother of Methodism in this community. It has given forth some of the very best material in the formation of two other churches, it has established union meetings in North Durham which have been productive of much good and may eventuate in the establishment of a society and church in that community; it has projected plans for the formation of a mission in South Durham and committees have been appointed to erect a chapel building in the near future. Its local preachers, notably Alex. Walker, J. A. McMannen, W. H. Cuninggim, and others, have made their impression upon this community, and especial mention might be made of Rev. Alex. Walker, a member of Trinity Church, who has been abundant in labors, faithful in service, punctual in ministering to three or four charges in this immediate vicinity, and he will doubtless receive a rich reward for unremitting efforts in spreading the gospel of his Lord. Time fails to make mention of all the prominent men who have taken part in the great and successful work of projecting and maintaining Methodism in Durham. They have each performed their part in the good work, and their devoted services will not only be a source of gratification to them in the hour of death, but will doubtless enhance their reward in the world to come. The hope of the church is in the young, and we bid God speed to the Epworth League, which is a school for bringing up and training in Christian labor those who must take the place of men and women who have fought Trinity's battles heretofore, and we pray God that the members may be armed with the whole panoply of the gospel and go forth as valiant soldiers in the army of the Lord.*

*This article was published in *The Trinity Epworth League*, December, 1894—April, 1895. The Conference of 1895 assigned Rev. J. N. Cole to the Trinity charge and he has since filled it.—EDITOR.

METHODISM IN BEAUFORT.

BY REV. ROBAH F. BUMPASS.

Beaufort is one of our oldest towns. There are records in the court house dating as far back as the second decade of the eighteenth century, being grants of land from the Lords Proprietors, John, Lord Carteret, and Henry, Duke of Beaufort. The oldest graves in the cemetery date back to the first quarter of the eighteenth century.

Among the early colonists there was established a Church of England; how early we do not know. There is a record of the vestry meetings beginning in the forties. In those early days "tithes" were collected by law and placed at the disposal of the vestry. There is repeated mention made in these minutes of the payment of £5 to sundry persons for reading the services of the church for one year at various points, as Hunting Quarters, Davis Shore, Straits, Harker's Island, North River and Newport. There is also mention made of the payment of money to the poor. Names of the vestrymen of a century and a half ago are the same as those of prominent men in the county to-day. The church building belonging to this denomination stood about fifty yards in the rear of the spot upon which Anne Street Methodist Church now stands. It is remembered by many persons now living, and is thus described, in a manuscript history of Methodism in Beaufort, by L. A. Potter:

"This building was what we would now consider a quaint, old-fashion affair, with immense stone under-pinning for a foundation. The superstructure was of native pine, heavy sills, joists, and plates, and doors calculated to insinuate that supernatural strength would have to be exercised by the emissaries of the Evil One who effected an entrance with felonious intent.

“The seats were straight benches with centre supports but no backs, one half being assigned to either sex, and he would be considered a bold bad man who ventured to walk up the aisle set apart for females in search of a comfortable seat. The pulpit, for it was then a pulpit and not a rostrum with a stand, was a structure resembling somewhat the watch-tower on an ancient wall, erected at one end of the church near the ceiling and approached by a flight of steps. It was enclosed by a tight box about as high as an ordinary man’s waist and contained a bench seat and a desk for the Bible and a prayer book.”

At the close of the Revolutionary war this building was occupied by preachers of different denominations, and also used for school purposes.

This building was purchased a short time before the late war by Mr. White, who moved it to the front part of the lot on which his residence stood, on Water street, and used it as a store house. It was blown down by the great storm of 1879. The material of it was afterwards constructed into a wood house, which still stands in the rear of the White residence. The early Methodists sometimes worshipped in this church and sometimes in the court house, which stood in Market street, a short distance south of the present residence of Mr. W. S. Chadwick. This building was moved to the northeast corner of Anne and Turner streets, and is the Cramer residence.

At the outbreaking of the struggle of the colonies for independence most of the English clergy retired to Great Britain, and this parish was left without a minister.

Methodism was very early introduced into this section of the State. In October, 1769, Joseph Pillmore landed in Philadelphia, and soon after, says Bangs in his history, visited North Carolina, “where he preached with success and formed some societies.” Pillmore again visited North Carolina in the early part of 1773, and so did Robert Williams. In 1774 Williams came again and had “a most remarkable revival”

and formed societies. In 1775-'76 there was a great revival, resulting in the formation of the Carolina Circuit at the Conference at Baltimore, May 21, 1776, and Edward Drumgole, Francis Poythress, and Isham Tatum were appointed preachers.

Bishop Asbury visited Beaufort in 1785. I find the following in his journal: "Wednesday, December 21, 1785, sailed down to Beaufort and preached in the church; the people are kind but have very little religion. On the same evening I pushed down to the Straits, and the next day preached at Straits Chapel; thence I returned to town and preached again; after which we sailed back to Col. Bell's, whence we first started."

There is a tradition that among the earliest Methodists to visit Beaufort was the Rev. Jesse Lee, and "his memory has been wafted down from generation to generation, so that some of our present members seem almost to have personally received his blessing." Enoch George, afterward Bishop, served as second man on the Pamlico Circuit in 1790. Beaufort was at first included in the Goshen and Trent circuits, the former of which first appears on the minutes in 1792.

In tracing the rise and progress of Methodism in Beaufort, I discover that once in each decade, and near the middle of the decade, occurred a great revival of religion. Other revivals were held, resulting in much good, but those to which I refer were attended by larger displays of divine power, and left more permanent impression upon the community. These I will especially note as we pass along, for the revival is the life and power of Methodism.

The great revival which swept through Methodism in the early days of the present century visited Beaufort in 1806. I quote the following from brother Potter's manuscript:

"Philip Bruce was Presiding Elder, and William Barnes, James E. Glenn and Bridgers Arendell were the preachers on the circuit, then almost as large as some presiding elders' districts are now. During this powerful awakening, in which

the meetings in Beaufort were for the most part led by Rev. James E. Glenn, Caleb Bell and Jacob Bell were converted at the home of Mr. George Reed, who was the clerk of the court. He had carried them to his residence from the church, where they had been brought under deep conviction. Their father and mother, Caleb and Susanna, with an elder sister, had been the first in this section to join the Methodist church.

“Caleb and Jacob began exhorting at once and were soon licensed as preachers. Joseph Bell another member of the same family, also became a preacher and together the three brothers wielded a powerful influence for good. Caleb joined the Conference while in session at Tarboro, N. C., and in the year 1809, he was the pastor in charge of the circuit in which Beaufort was located. He moved to Kentucky about the year 1820, and lived until 1872, being widely known as one of the Fathers of Methodism in Kentucky. Perhaps no more brilliant man has ever gone out from Beaufort, and the fact that the Methodist Church at this place sent out such an exemplary christian and such an eloquent preacher, such a useful instrument in the hands of Providence for the salvation of souls, is a chapter in her history of which we may well be proud. “Bell’s Chapel, in this county, one of the first Methodist houses of worship in this vicinity, was built by his grandfather; and Bell’s Chapel in Todd County, Kentucky, built by him and afterwards replaced by a large brick church, through his exertions and contributions, is an appropriate monument to his memory.”

Bishop Asbury mentions this revival: “Wednesday June 22d, 1806. A heavy storm of rain, I rode to Eli Perry’s, son of John; here is a son of faith and prayer; I walked with his dear good father—now, I trust, in the Paradise of God. I met Elder Bruce: all our talk is, What hath God wrought! In Beaufort the Lord hath put forth his power; the whole town seems to bow to the scepter of the Lord Jesus, after being left and visited again, within the last twenty years by his faithful ministers.” The name Beaufort first appears on the

minutes in 1810, with Bridgers Arrendell and William Crompton as preachers. Bridgers Arrendell was from Franklin county. He married in this section, and as was customary with early Methodist preachers, located at the first Conference after his marriage.

He settled in Beaufort, remained a staunch Methodist, and the Quarterly Conference Records from 1815, in his handwriting, are still extant. His numerous descendants are today, as they have ever been, firm supporters of Methodist doctrine and polity.

These were followed by Robert Thompson, Humphry Wood, James Avant, Erasmus Stinson, R. F. Carney, Thomas Mann, Jas. Thomas, Richard Wright, John Doyle and Joshua Lawrence; with Jas. Boyd, John Weaver and Canellum H. Hines as Presiding Elders.

In 1816 Beaufort and Straights were joined together and so remained until 1830, when Beaufort was made a separate station. Waddell Johnson was the pastor in 1816, and Wm. H. Starr in 1817. Under the latter's ministry occurred the *second Great Revival*. I quote again from Brother Potter: "During his ministrations, the church was pretty firmly established. Ask some of our older Methodist, Did you ever hear of Brother Starr? 'Oh! yes,' they will reply, 'I have heard my mother or my father often speak of Starr's prayer.'" At the close of the second war with England, the people of Beaufort were the victors of extremely hard times. Small crops were raised, no markets could be found for naval stores or fish, and although the government offered a bounty on all fish that were exported, exportation could not be done with profit. Money was scarce, the luxuries of life were dispensed with, the comforts were relinquished, the necessaries became limited in supply, and bread was an object looked upon as a friend soon to be seen no more. Brother Starr, in his pastoral visits, saw the destitution and became much exercised about the temporal condition of his people.

One day while visiting one of the very poor families he

interspersed his usual prayer with the following plea for Divine interposition: "Oh! Lord, I do not ask that somebody may suffer injury, or that some one's property may be lost to them, but if it must be that a vessel shall be stranded, send her to these shores, may she be cast on our beach and may her cargo be food for these poor destitute ones who are so near to the door of starvation." Was his prayer answered, do you ask? In less than a week a vessel, laden with flour, was cast on the beach, and all over the town could be seen smiling faces and whitened clothes as the relieved citizens spread the staff of life on piazza floors and impoverished platforms to receive the benefit of the sun's rays,

Brother Starr was followed by Stephen Rowe and Enoch Johnson.

From the Journal of the Quarterly Conference of this early period kept by Rev. B. Arrendell, I transcribe some striking entries. June 24, 1815, a camp-meeting held at Chadwick's Point: "The Camp-meeting was conducted with as much prudence as the situation of the case admitted. There were some professors stirred up to more diligence, and some few converts to the faith, principally with the children of the Methodist." March 28 and 29, 1817, Quarterly Meeting at Beaufort: "On Saturday, a few of the members of society attended, and a sermon preached by our assistant preacher, and in the evening at candle-light, the house was crowded, and Freeman Ellis, a local preacher from the Straits, delivered a sermon, and the meeting was concluded by Wm. Starr, the assistant preacher of the Circuit. Sabbath day, the 29th, proved a rainy day, and so concluded our q. m." July 8-12, 1819, Quarterly-meeting and Camp-meeting at Adams Creek. Ten Methodist preachers present, "and preaching at the stage four times a day;" thirty converts. July 22, 1820; Adams Creek. Quarterly-meeting and Camp-meeting. "Power of God was wonderfully displayed in the conversion of nearly an hundred souls."

The membership on the circuit fluctuated as follows: 1819,

white, 240; colored, 230. 1820, white, 320; colored, 256. 1821, white, 192; colored, none. 1822, white, 205; colored, 36. 1823, white, 313; colored, 170. William Harris reported an increase of 80 white and 26 colored, the year the church was erected. These were chiefly, doubtless, from the Adams' Creek Quarterly-meeting already mentioned. This report embraced the entire circuit, and whether some churches were taken off in 1821, reducing the membership so largely, or what else became of the colored members, I know not.

In 1820 came William Harris, during whose pastorate the first Methodist church in Beaufort was erected, on the north-east corner of the cemetery lot, and is now known as Purvis Chapel. This was dedicated January, 1821, by Rev. Lewis Skidmore, whose great sermons are still held in memory, and Lewis Skidmore Forlaw, of the present board of stewards, was the first infant baptized in the new church. In regard to this building I find entries on the Quarterly Conference records as follows: "June 19, 1825, trustees resolve to appoint J. Pigiot, Thomas Murray, E. Whitehurst, and O. Barnes to superintend, carry on and have said house completed." January 2, 1830, trustees report: "The house needs immediate attention. It has never been plastered, consequently is decaying fast. And the wind has blown the sand from about the church so much that after a large or heavy fall of rain it is difficult to get to the church dry-footed. Of course the safety of the house is somewhat endangered." The house was repaired in 1836 and reported out of debt in 1840.

For the next four years the preachers were: 1821, Robert Wilkerson; 1822, Marm Dulton; 1823, Joseph Carle; 1824, Joshua Leigh, with William Compton, Presiding Elder. Thomas Howard served as Presiding Elder on this district in 1825 and 1826, and was reappointed for 1827. His memoir contains the following: "The manner of his death was very affecting. On his way from the Conference, held in Petersburg, Va., in 1827, he was overtaken by a tremendous storm,

and it is supposed was thrown from his carriage, as he informed the people he had been entangled in the reins of his horse. His face was stained with blood, and such were the bruises he received that he survived but a short time. He died, however, in great peace. He was gifted as a preacher, and eminently useful." He was greatly beloved, and mothers named their children for him. While he lived in Beaufort one of his boys was drowned while bathing in the sound.

Upon the death of Thomas Howard, Moses Brock was taken from the Charlottesville, Va., Circuit and sent to his district as Presiding Elder, remaining three years, an office he administered with eminent ability for many years.

In 1825 Thompson Garrard was pastor; in 1826 John Penabaker, under whose ministry occurred the *third great revival*. He was a young man of thorough consecration and great power. He had joined the Conference in 1824, serving first the Culpeper Circuit, where he was useful. In 1825 he was sent to Granville Circuit, where three hundred souls were converted. Next he came to Beaufort and Straits, "at which place also," says his memoir, "his labors were much blessed." Brother Potter says: "He is still remembered as the thunder and lightning preacher. It is related that during his pastorate he held a protracted meeting, but for a long time without a visible spirit of awakening. At length, weary and discouraged by the apathy of the people and their utter disregard of his pleas and warnings, he prayed earnestly at one of his meetings that the Almighty might manifest to the congregation as he did to the children of Israel at Mount Sinai, with a voice and appearance of thunder and lightning. Almost immediately the reverberations of the thunder were heard in the distance. Peal followed peal in quick succession, approaching nearer and nearer, and soon the flashes of lightning became almost a constant flame, lighting up the church and disclosing a congregation livid with fear and trembling under the convicting influences of the spirit of God upon their awakened consciences. Then started a revival which spread

through the community and many conversions resulted therefrom." The following year Brother Pennabaker traveled the Princess Anne Circuit, and between seven and eight hundred persons were added to the church, and two years later he died at the early age of thirty-one, having garnered many sheaves for the kingdom of God. While in Beaufort he boarded with George Dill in the house now owned and occupied by Joseph Robinson. Many children in Beaufort were named for him.

The preachers were: 1827, Irvin Atkinson; 1828, James W. Bell. This name binds us in touch with the living present. We have seen among the records, signed in a beautiful hand by Brother Bell, a certificate of the marriage of one who still lingers among us, with mind clear and bright, at the ripe age of 89. May her presence long continue, a benediction to the community.

In 1829 came George A. Bain. The following year Beaufort was made a station, and has so continued to the present. The preachers were: 1830, John D. Halstead; 1831, Abraham Harrell; 1832, F. D. Tompkins, with Joseph Carson, Presiding Elder. I notice that David S. Doggett, afterward Bishop, was on the Mattamuskeet Circuit in 1830.

The next four years, James Reid was Presiding Elder. In 1833, Thompson Garrard was pastor. Then in 1834 came James Pervis, who left his impress indelibly engraven upon the religious life of the community. A great revival still remembered and talked about, was conducted by him. At times the interest became so absorbing that the people would stay all night long in church, going home by day-light next morning. At this revival, was converted the late Rev. John Rumley, one of the most useful and faithful members this church has ever had. To the fourth Quarterly Meeting held January 3, 1835, Brother Pervis reports on the state of Sabbath Schools: "The Superintendent, one male and two female teachers, seven female and four male students and the librarian have professed religion during the year. This school is in a more prosperous state than heretofore." The Super-

intendent was Isaac Hellen, who taught a day school and had charge of the Sunday School. Brother Cicero Bell, who remembers this meeting, tells me that Isaac Hellen was a Master Mason, and when he started forward he turned to his fellow Masons and said: "Brethren of the Square and Compass, you have followed me on the Square, now follow me to the Cross," and many of them followed and joined the church.

In 1835, W. H. Kelly was pastor, and in 1836, J. M. Boatright, who received into the church Mrs. Sallie Thompson, who is now the oldest member. Brother Boatright had smallpox soon after his arrival. He was placed in an isolated house up the creek, and Alice Oliver, one of the members carried him his meals. He soon recovered.

In 1837, came James E. Joiner, who received into the church Mrs. Nancy Prior, at present the next oldest member. James Jamieson was Presiding Elder in 1837-'38.

Now came a cluster of names that are household words.

In 1838, William Closs, greatly admired and beloved, a man of strong original character, thoroughly consecrated to his work, whose bright utterances are often repeated and who left his impress upon all this section of the State. 1839, John E. Edwards, a brilliant preacher, an able writer well known throughout the South.

In 1840 Sidney D. Bumpas, the father of the present writer, of whom Dr. Deems says: "Brother Bumpas was a man of acute mind. He was a laborious student. He sought to cultivate his intellect to his highest capacity. He was a theologian—a clear, discriminating, original and impressive preacher. He had few equals in successful pastoral labor." He wrote in his Journal of his year in Beaufort: "The past has been the most dull and fruitless year of my ministry. Till the 6th of July, I was able to labor; and as many as six or seven professed conversion. On the 6th of July, I was taken with fever, and was able to do no more efficient labor until it became necessary for me to leave," viz: on September 10. A year later when sent to Raleigh, he prayed God to give him two hundred converts; a prayer more than answered.

In 1841, came John Tillett, an earnest, consecrated, faithful preacher, and firm disciplinarian. In 1842 came R. P. Bibb, who in his prime, wonderfully moved his audience, and in 1848, John Todd Brain, of blessed memory. He was one of the youngest preachers ever sent to Beaufort. He was unmarried. His widowed mother accompanied him in his itinerancy and was his house-keeper, companion and admirer.

In 1844 came Chas. P. Jones, who still lingers in a green old age, on the Pacific Coast. In a recent letter to the writer he says: "The Board of Stewards had engaged board for me with Capt. Manson. Dr. Arrendell, J. Davis, William Bell, E. Piggott and John Forlaw were students. I preached one Sabbath in each month to the colored people in the auditorium, who at all regular services occupied the galleries. Many of the members, both white and colored, were deeply spiritual. No special revival blessed the charge during the year. There were a few communions and accessions. A camp-meeting was held on Harker's Island in the Summer. Tents were few and congregations, except on Sunday, were small. Preaching by D. B. Nicholson, Presiding Elder, William E. Pell, Thomas Lowe and others was very good, but few turned to the Lord. The church however, was refreshed and strengthened. As Beaufort was a summer resort for health and recreation, large numbers visited the place in the summer months and early fall, increasing the congregations, at times, to overflowing. Altogether, it was a pleasant and profitable year." The Presiding Elders of this period were, 1839, Bennett T. Blake; 1840, Robert I. Carson; 1841, William E. Pell; 1843-'46, D. B. Nicholson.

In 1845-'46 the pastor was T. Page Ricaud, who after more than half a century of active itinerant labor is still a benediction to North Carolina Methodism,—his name being now the second on the roll. Brother Ricaud, writes: "We had revival work both years, but the first was, indeed an extraordinary work. I was aided by Rev. W. I. Langdon, and his cousin, W. S. Langdon, a Cumberland Presbyterian minister; also

by our sainted Brother John Jones. There was then but one organized church in Beaufort and the membership was generally true and faithful. The first year, I obtained thirty odd subscribers for the *Richmond Advocate*, we having no paper of our own. These two years were among the most pleasant of the early days of my life." This was one of the great revivals, and at it, the Rev. Samuel Lander, D. D., of the South Carolina Conference, who at that time was attending the school of his brother-in-law, the Rev. William I. Langdon, was converted, also some of the best members. From 1847 to 1850, William Closs was Presiding Elder. In 1847, W. J. Parks was pastor. He married Mrs. Buck Hill, and spent his latter years in this county. A marble shaft to the memory of his son Charles, who married a Miss Lecraft but died young, stands near the present church.

In 1848 Joel W. Tucker was pastor, and in 1849 William W. Nesbitt, who is described as, "a bashful man, always fearful of attracting too much attention, and whenever he bought a new suit of clothes or a hat, he would put them on and take a long walk in the country, that he might get use to them and cover up the gloss with a coat of dust." In 1850, Rev. J. B. Martin was sent to the station. He says, "I remained there but two or three months, owing to a throat trouble with which the climate did not agree, and was succeeded by the Rev. J. P. Simpson, from the Baltimore Conference." Brother Simpson's labors were blessed with a good meeting in which Mrs. Elizabeth Buckman and Miss Elizabeth Gabriel joined the church.

From Brother Potter's sketch, I copy the following: "About the year 1850, a Rev. Mr. Rolfe, of the Protestant Episcopal Church, came to Beaufort and seeing an opportunity to build up a congregation, he made several visits and preached to the people using the forms of worship of his church. A history of the Methodist church would be incomplete without this mention, for Rolfe was succeeded by a Rev. D. D. Van Antwerp, who was pastor for a number of years. A church was organ-

ized and a membership, made up almost entirely of the members of the Methodist Church, was soon secured. It is a noteworthy fact that the Methodist Church of Beaufort has contributed largely toward the elongation of the work of other denominations. Liberal in her teachings and doctrines, she has recognized sister churches to be what they claim, the Church of God, and believing that those who were truly converted, should find a home in the church in which they could do most good and receive most help in a spiritual life, and with whose doctrine and forms of church government they would most nearly perfectly accord, that church has had no incentive to be or to become a seeker after proselytes. She has tried to fulfil the missions of Christ, to seek and save that which was lost, and going out into the highways and hedges she has at most compelled the sinners to come in. At her altars the shouts of happy hundreds have been heard, and the welkin has been made to ring with the Hallelujahs of sinners redeemed and made to rejoice because of the consciousness of a full and free salvation ; but in a history extending into three score years or more, not a dozen names have been inscribed upon her roll of those who have withdrawn from other churches, or have been persuaded to change their membership from other denominations. Can any other church in Beaufort show such a record of Christian soldiers recruited from the ranks of the arch enemy of our souls?"

From 1851 to 1854 D. B. Nicholson was Presiding Elder. In 1851, T. B. James was Presiding Elder. It was during this year the Baptist Church in Beaufort was organized. A Baptist minister, Rev. Nathan Askew, visited Beaufort and by permission of the the trustees made an appointment to preach at night in the Methodist Church. After the congregation assembled, Mr. James walked into the church and said, it was his night to hold prayer meeting, whereupon the Baptist minister, followed by most of the congregation walked out. Elder Wade said, "you can preach at my house," the minister preached, and organized a church with five or six

members. In the next few years the Baptist Church was built, which has since been enlarged and beautified.

In 1852, Albert Weaver was pastor, and in 1853, James A. Dean, who in the summer, at the solicitation of Rev. John A. McMannen, took charge of the South Lowell Academy in Orange County, and the Rev. LaFayette W. Martin was appointed in his place. Brother Martin married a Miss King, of Beaufort. He was afterwards located and made Beaufort his home, engaging in the practice of medicine, and filling several distinguished civil offices. Some of his descendants still live in the community. He was succeeded in 1854, by Rev. D. C. Johnson, who preached plain, very short sermons, and drew, I am told the largest congregations the church has ever had. Men of intelligence and talent of other communions frequently waited upon his ministry. On one occasion, while he was taking a collection, a prominent lawyer, who greatly admired him, cast in a fifty dollar bank note. He reported a \$102.60 Missionary collection. It was during his pastorate that the Anne Street Methodist Church was erected. I think it quite remarkable, that the Quarterly Conference Journal contains no record of this new building. No mention is made of the appointment of a building committee, or of the collection of any money for the building. However, the late Rev. John Rumley had charge of the work, and it was largely through his indefatigable labors the church was erected. From 1855 to 1858, the Rev. Ira T. Wyche was Presiding Elder and in 1855, Rev. Thomas W. Guthrie was pastor.

Under his labors and following immediately upon the erection of the new church, there occurred a great revival, which is often spoken of as the "Laughing Revival," as most of those converted manifested it by laughing. Upon the completion of the new church, the old church building was turned over to the colored congregation, and from that time forward known as Pervis Chapel. Under date of November 20, 1894, Brother Guthrie, wrote me of this revival, embracing both white and colored congregations, of which he was pastor, as

follows: "All ages and sexes were its subjects. I have never in all my ministry seen such a display of divine power as I witnessed. Beaufort, from that time on was considered one of the strong appointments of the Conference."

In 1856 and 1857, Rev. L. L. Hendren was pastor, and in 1858 and 1859 the Rev. Joseph H. Wheeler, both lately fallen on sleep. Brother Wheeler, served a second term as pastor, from 1872 to 1875, and was greatly attached to the people, as they were to him. William Closs is again Presiding Elder. In 1859 and 1860, Isham H. Hill was appointed pastor in charge of Pervis Chapel, and in 1861 John Jones.

In 1859, the Annual session of the North Carolina Conference was held in Ann Street Church. The venerable Bishop Early presiding. In 1860, James L. Fisher was pastor, and in 1861-'62, R. G. Barrett. Brother Barrett, remained until after the fall of Newbern, when he withdrew within the Conference lines.

A parsonage had been erected near the west end of Anne Street, and was occupied by the last four mentioned pastors, but owing to the accumulations upon a debt contracted in its erection, had to be sold, and the church lost the money invested in it, "a misfortune for which the civil war is held responsible." It was at this period, when the dark clouds of war hung over our land, and Beaufort was cut off from the Conference, Rev. John Rumley stood by the flock preached to them, and conducted the great revival of 1865, receiving into the church 105 white members, and perhaps as large or larger number of colored members. He commanded the confidence and respect of all classes. The Northern people, who had settled in the town, contributed liberally to his support, making up for him, at one time, a purse of \$200.00. Brother R. C. Beaman, writing of him, says: he was "a most saintly man, whose prayers sometimes lifted me into the third heaven. He had an unction and power in prayer I have seldom known surpassed."

When the way was opened by the surrender, the late Rev. Charles F. Deems, D. D., then Presiding Elder of the Dis-

trict, came to Beaufort to look after the interests of the church. He wore a shabby Confederate suit and the people made up a purse and purchased a handsome new suit for him. Cartaret County has contributed her share of distinguished men to the nation. Among them I may mention the late Edward M. Stanton, Mr. Lincoln's great War Secretary, whose relatives still reside within her borders ; and Commodore Cook of the United States Navy ; but perhaps no more distinguished son of hers has gone forth to bless the nation than the late Rev. Thomas W. Mason. He was received on trial in the Virginia Conference and first stationed in Fayetteville, N. C. Then in South Carolina and Georgia, for a few years, he ranked in his appointments with such men as Lovick Pierce and William Capers. He was sent to the General Conference and elected along with Lane, agent of the New York Book Concern, a position he filled four years. Then for some years he was stationed at New York City, and Presiding Elder on the District. He was re-elected Book Agent and died in 1844. Some of his children and grand-children were and are among the prominent ministers of the New York and Philadelphia Conferences.

Rev. John Jones was a native of Beaufort, was for fourteen years a local preacher, and for twenty-seven years a member of the Conference, toiling successfully as pastor and Presiding Elder. His children and grand-children still love and foster the work that was so dear to his heart.

Beaufort has also given to the church, Revs. M. C. Thomas and Julian Rumley of the Conference, and Levi W. Pigott and Needham Canady of the local ranks. Beaufort has also furnished the church with many faithful preacher's wives. Brothers Parks, Clegg, James, Ricaud, L. W. Martin, E. A. Yates, J. O. Guthrie, N. M. Journey, G. F. Smith and possibly others have married here.

There is in existence a remarkable document, conveying a half interest in a slave, named Enoch Wallace, to the trustees of the Methodist Church. The same also is a matter of record in the Journal of Quarterly Conference of April 29,

1859. The explanation of this, is as follows: Enoch had saved enough money to buy one-half of himself and that he might get one-half of his time to work for himself and so make money the faster, to own himself he had the title to one-half interest in himself conveyed to the Trustees of the Methodist Church as those in whom he had perfect confidence, feeling that they could never abuse the right thus conferred.

Beaufort church has had, comparatively speaking but few janitors or sextons, and has employed two whose terms of office embraced a period of about forty years. "Mrs. Lee, the first of these, was a widow who for years officiated at Pervis Chapel, and when the new church was built transferred her labors with the moving of the congregation. She would take her little boy with her to the church when meetings were to be held during week-day evening, and building her fires and trimming the lamp, and snuffing the candles, would sit quietly at her knitting waiting for the coming of the congregation." She was succeeded by "Uncle" John Henry, who for more than a score of years filled the position.

The strength of the church is somewhat indicated by the following table of membership: There were reported from the entire circuit in 1816, white, 268; colored, 228. 1821, white, 320; colored, 256. 1827, white, 258; colored, 87. And in 1830, when Beaufort was first made a station, white, 164; colored, 94. 1854, white, 202; colored, 152. 1866, white 343; colored 200.

When I wrote these sketches three years ago, I closed with a statement of the following remarkable fact: In the forty years this building (the old Anne Street Church,) has stood, the North Carolina Conference has appropriated to it nineteen pastors, *all of whom are now living*, at the present writing, November 21, 1894, except J. T. Arrington, who died while stationed here, and J. L. Fisher, of whose later history I am not informed. Three pastors of the old church are living: Charles P. Jones, stationed here fifty years ago, now in Washington, on the Pacific slope, T. Page Ricaud (1845-46), and J. B. Martin (1850).

BOOK REVIEWS.

A MANUAL OF CHRISTIAN DOCTRINE. By John S. Banks. Edited by John J. Tigert, D. D. (Nashville, Tenn. Barbee & Smith, Agents. 1897. Pp xxii, 391. Price \$1.50.)

As the editor remarks, "The interest of the Christian Church in dogmatic systems is perennial." Never was that interest more necessary than just now. In the face of modern latitudinarianism it is important to understand the doctrines of the past. Every intelligent man wants to think for himself. He has a right to want it. But he has no moral right to think for himself unless he fully and firmly understands the matter on which he proposes to form a judgment. If we essay to become thinkers we must become readers. The present work is written by a leading Methodist. It is not elaborate. It is edited by Dr. Tigert, after the fashion of his edition of Summers's Systematic Theology. It has been put into chapters, etc. in such a way as to make it more readable by students and by young ministers. Dr. Tigert's name is warrant for thinking that the editing has been ably done.

SOUTHERN WRITERS. By William M. Baskerville, of Vanderbilt University. (Nashville, Tenn. Barbee & Smith, Agents. Vol. I., 1897. Pp. viii., 401. Price 75c.)

The promising literary movement in the South to-day has demanded a historian and a critic. No man is better fitted to meet this demand than Dr. Baskerville. His educational work has long been for the progress of literature among our people. This volume of essays is all that was demanded. It deals with Irwin Russell, Joel Chandler Harris, Maurice Thompson, Sidney Lanier, George W. Cable, and Charles Egbert Craddock. Others to follow are James Lane Allen, Thomas Nelson Page, Richard M. Johnston, Mrs. Burton Harrison, Grace King, "Sherwood Bonner," Margaret J. Preston, Samuel M. Peck, and Madison Cawein; and a closing chapter is promised on other writers. There is little fault to be found with Dr. Baskerville's judgment or with his style. He is clear, sympathetic, interesting. He makes his characters live. Perhaps the opening of the chapter on Irwin Russell is so put that the reader will conclude that Russell and not Randall wrote "My Maryland;" but if one will read carefully page 8, he will see that the former was not quite eight years old when this stirring song was written. Take it all through, every Southern man and woman of literary taste ought to own this book.

PIONEERS OF SOUTHERN LITERATURE. By Samuel A. Link. (Nashville, Tenn. Barbee & Smith, Agents, 1897. Pp. 221. Price 10 cents each.)

This is a series of four booklets corresponding in a way to Dr. Baskerville's "Southern Writers." The writers treated, however, are those of the old regime. These four booklets are "A Glance at the Field," "Paul Hamilton Hayne," "Dr. Frank O. Ticknor and Henry Timrod," and "William Gilmore Simms." Prof. Link has a clear and attractive style. His work is

not prosy. At times it has the facility of the modern newspaper reporter. His eyes are Southern and his heart also. He feels a mission, as every good writer ought. On the whole he has done Southern readers a clear service in bringing these writers up before them. The weakest of the pieces is "A Glance at the Field." There is a tendency to claim too much for the South. For instance, it is too much to claim Lincoln as a product of Southern intellectuality. While he doubtless inherited some traits of character that were distinctly Southern, that which made him distinctly Lincoln was not Southern. It is not accurate to say: "Southern skill directed all the land fighting Americans care to remember of the war of 1812." There was good fighting at Lundy's Lane and Jacob Brown was not a Southerner. There was bad fighting and good running before Gen. Ross when he marched on Washington, and Gens. Winder and Alexander Smyth were Southerners. Moreover it is a little too much to say: "The history of Southern oratory is the history of one of the most splendid periods of the world's history." In oratory, and in fighting in the war of 1812, we did well. We are justly gratified that we did not flinch. But we do ourselves no good to take more credit than is due. Suspect a man or a nation who boasts.

The books of Dr. Baskerville and Prof. Link are designed for use in connection with Epworth League work. They ought to be widely read. In publishing them our Publishing House has conferred a real benefit on our people.

THE SPIRITUAL DEVELOPMENT OF ST. PAUL. By Rev. Geo. Matheson, M. A., D. D., F. R. S. E. (T. J. Gattis & Son, Durham, N. C. Pp 293. Price \$1.00. To Ministers, post paid 85 cents.)

This is a great book, thought-provoking, soul-stirring, mind-stretching. You will not agree with the author in all his positions, but you will be better, broader, stronger and have a larger conception of the character of St. Paul and get nearer the Christ who made Paul truly great by reading and re-reading it. The author begins with Paul as a converted Jew, he gives us some autobiographical reminiscences and follows him through all his conflicts with self. His prejudices are preconceived notions until he presents him as overleaping the walls of orthodox Judaism itself, transcending the limits of Palestine and penetrating the very heart of Paganism. Each stage was an expansion, each step was a step nearer to man until he was "ready to preach the gospel to them at Rome also."

Paul ascended into the third heavens and heard unspeakable words, but this vision humbled him, and broadened, deepened, heightened his character, and made his the best form of humanitarianism because it began with the divine and not the human side of the question.

Paul touched every side of life, human and divine, and the vital questions of every age, theological, domestic, social, national, are being adjusted by what God revealed in and through him. He fought the fight, kept the faith, finished his course and was ready.

G. A. O.

A YOUNG PEOPLE'S HISTORY OF THE CHINESE. By Rev. W. G. E. Cunningham, D. D.; Nine Years Missionary in China. (Barbee & Smith, Nashville, Tenn. Pp. 285. Price \$1.00.)

This book is in the doctor's best style, and while written for young people is exceedingly interesting and instructive to old as well. It is illustrated with some of China's representative characters and with cuts showing her peculiar customs. The author discusses the antiquity, population, people, language, literature, government, religions, superstitions, ancestral worship, architecture, the sciences, diet, dress, and many other questions giving a clear insight into the habits, customs and ways of this wonderful people. He discusses mission work in China, and concludes with a chapter on the present conditions in China. Persons wishing information about China and not having time to read the large standard histories, cannot do better than to order and read this succinct history. It ought to be in every Sunday school library.

G. A. O.

CHILD LIFE IN OUR MISSION FIELDS; OR PEN PICTURES FROM BUSY WORKERS gathered By Daisy Lambeth and Kate Harlan. (Barbee & Smith, Nashville, Tenn. Pp. 139. Price \$1.00.)

Who is not interested in child life? There is nothing more cheering than to behold children under the best influences develop into noble, pure manhood and womanhood, and nothing more Christ-like than to contribute what we may to the freedom and development of unloved and neglected children. This little book puts you in touch and sympathy with this last thought. But few more helpful books have been given to the public by the Southern Methodist Publishing House in recent years. Get it and read it, and have the children read it. There is much in it that missionary workers need and can use to advantage.

G. A. O.

A MAN'S VALUE TO SOCIETY. Studies on Self-culture and Character. By Newell Dwig Hillis. (T. J. Gattis & Son, Durham, N. C. Pp. 320. (Price \$1.25, to Ministers prepaid \$1.10.)

This is one of the happy hits in book-making. It has passed the fifth edition and the end is not yet. It is a book for the bookish man and for the busy man, and will compel the interest of the non-reader if he will give it a chance. The style is vigorous, concise, comprehensive, clear, charming. It fixes the attention at sight and grows on you with every page. The author discusses The Elements of Worth in the Individual; Character; Its Materials and External Teachers; Aspirations and Ideas; The Physical basis of Character; The Moral Uses of Memory; Conscience and Character; The Revelators of Character; Making the Most of One's Self, and other vital questions.

It is a suggestive book, tells you much, makes you see more. It warns you, thrills you, instructs you, strengthens you. You cannot invest the price to better advantage.

G. A. O.

ARNOLD'S PRACTICAL COMMENTARY ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1898. A practical and comprehensive Commentary with Hints to Teachers, Illustrations, Blackboard Exercises, Question Maps, and Class Registers. (T. J. Gattis & Son, Durham, N. C. Pp. 235. Price 60 cents.)

The notes are equal to the best furnished on the International Lessons, while the "Practical applications are prepared by a specialist and are very fine." The "Blackboard Exercises" and Hints to Primary Readers are very helpful.

I think this volume equal to any, Peloubet's possibly excepted.

G. A. O.

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